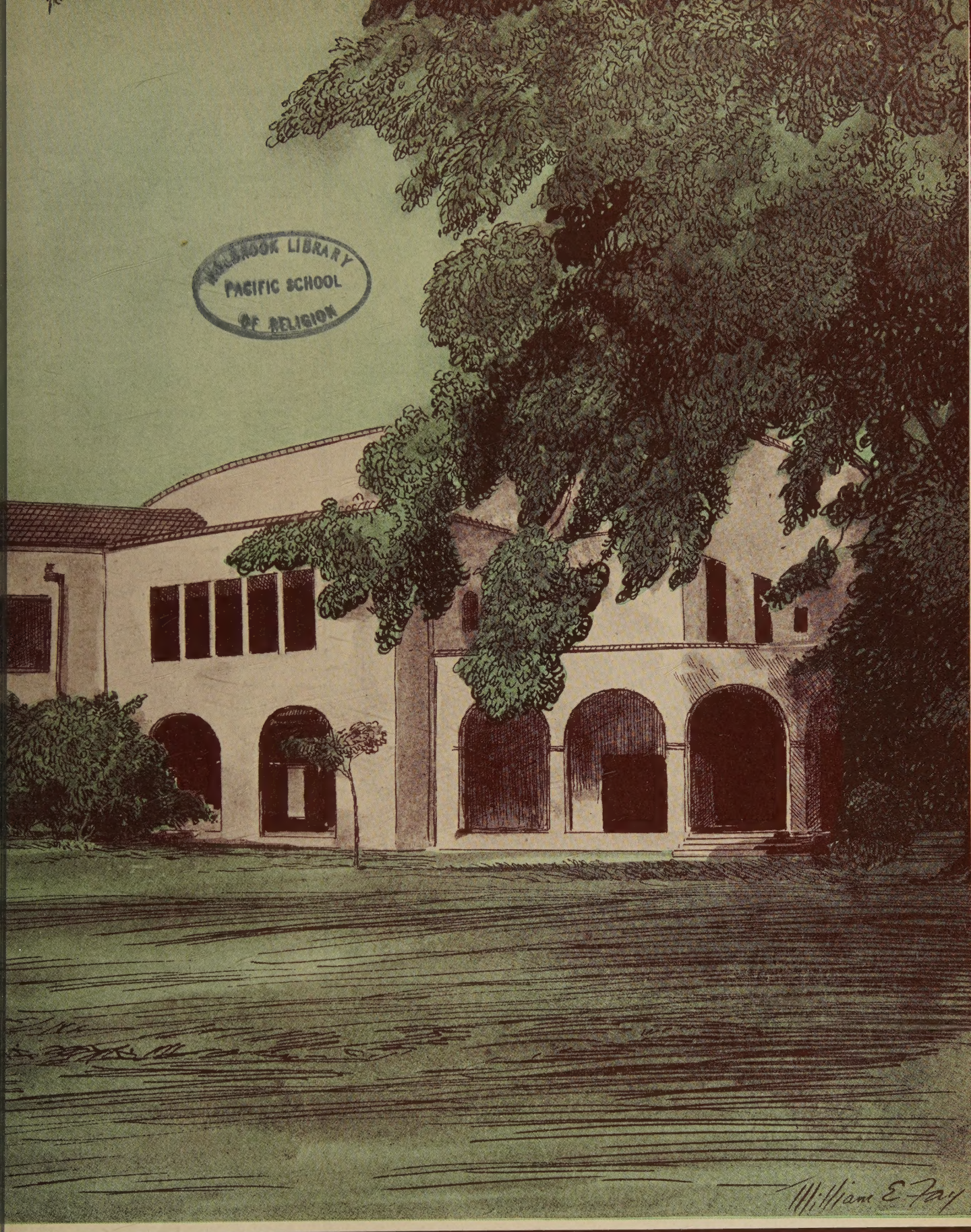

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the Methodist Woman

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the Methodist Woman

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★ ★ ★ Contents ★ ★ ★

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OUR COVER

A pen sketch of Colegio Bennett, Brazil, by William E. Fay (designed for the Christmas cards of the Woman's Division). Colegio Bennett offers work from nursery school through a three-year junior-college course.

WHO'S WHO

Elizabeth Meredith Lee, Executive Secretary for Latin America.

Nina Millen, recent visitor to Latin America, editor of Children's Materials, Missionary Education Movement.

Hazel Orton, recent visitor to Latin America, member of staff Missionary Education Movement.

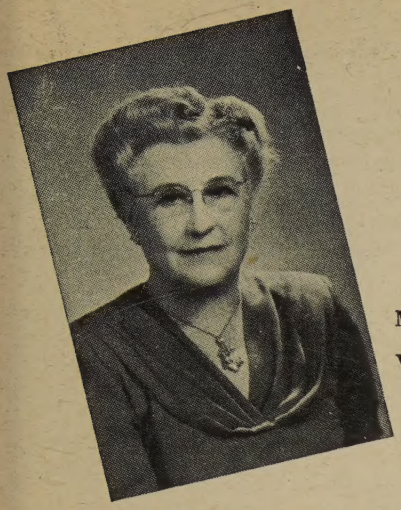
Lois E. McKeown, superintendent, Harwood Girls' School, Albuquerque, New Mexico.

Mary F. Smith, deaconess, Calexico, California.

Millie Rickford, R.N., superintendent, Freeman Clinic and Newark Conference Hospital, El Paso, Texas.

ASK YOURSELF

1. Give the meaning of *Canuto*.
2. In how many countries of South America are mission buildings being erected?
3. Where and what is "the most beautiful group of buildings we had ever seen"? Built by whom?
4. Name the radio station which broadcasts gospel messages in South America.
5. Name ways in which we can help Harwood Girls' School.
6. What happened when the baranca was flooded?
7. What types of work are carried on in Friendship Square?
8. Give at least three freedoms named in a recent document of great importance.
9. "He turned his kitchen into a shrine and his work into prayer." About whom said?
10. A new hospital building going up in spite of shortages of material; a row of tents erected in the hospital compound. Where?



Mrs. Frank G. Brooks,
President
Woman's Division of Christian Service

A Sense of Awareness

By MRS. FRANK G. BROOKS

THE woman who has an awareness of the struggle in which the world of today is engaged bears the *marks* of a Christian. In the Middle Ages certain saints were believed to have led such blameless lives that unlettered people innocently believed that these saints bore the *stigmata*—the marks of Christ—the marks of the nails in his hands and in his feet, and the mark of the spear in his side.

Today many devoted Methodist women—members of the Woman's Society of Christian Service—bear the *marks* of Christ! These marks are not visible imprints in their hands, their feet, their sides. The *marks* of a Christian woman, in modern times, are attitudes toward the problems of the world and toward the means for solving these problems. She feels the need for putting into action the social principles of Jesus, for she knows that if Jesus does not have the answer, no one has it.

Christian women are *concerned* that many underprivileged people in the United States do not have opportunity for abundant living. They are *distressed* that in many European, Oriental, and Latin-American countries the Christian impact today is not being strengthened because of the lack of missionaries and the lack of resources to initiate the new types of work that a new day demands. Christian missions cannot be static in a world which is undergoing constant change.

As Methodist women are setting out in a great Advance program to do their part in correcting some of the wrongs that *concern* and *distress* them, they are finding, in some cases, an obstacle. This obstacle—to their success in securing new members, in organizing them into study groups, in challenging young people for full-time Christian service—is not open hostility, but simply a lack of awareness of the needs of the world. Many splendid women, often women of leisure, are without a vision; they are, therefore, indifferent, apathetic, complacent. Their leisure time is devoted to secular pursuits. Dean Inge, of England, has said, "The soul is dyed with the color of its leisure hours."

In the Advance program of this quadrennium there is a task for these women who are now indifferent, as well as for those devoted women who are giving almost all of their spare hours to the Woman's Society. There is a task for each one of us which no one else can do! A children's or a youth group may need a young matron as sponsor; a Wesleyan Service Guild may need a business woman to lead it; a new bride's circle may need only a leader to bring it into existence.

Not only are there individual tasks for each of us, but there are common tasks for all of us. We can all pray for the great Advance program, "For Christ and His Church," and for the Advance program of the Woman's Society of Christian Service. We can all talk to young men and women looking for careers of usefulness. A wise college president adopted the idea that Jesus had in remolding the world: Jesus did not write a book setting forth his principles, but he devoted his fleeting years to persistent talks with a dozen young fishermen. Any one of us could talk to a young woman looking for her lifework.

The years ahead offer the greatest challenge to Christianity since the collapse of the Roman Empire. If the principles of a man named Karl Marx can sweep a vast part of the world in a hundred years, what could the principles of Jesus do, were his followers equally devoted and energetic?

One task of Methodist women in this new quadrennium, then, is to become increasingly aware of the problems of the world and to assist in making possible the spread of the principles of Jesus—the only effective remedy for the conditions of today. Their second task is closely related to the first: to create in other women a sense of awareness of the world's needs. Because the world is hopeless, we should be full of hope; in our hopelessness we are thrown back upon the resources of God!

Much depends upon you and upon me. Jesus said, "And I, *if I be lifted up,* will draw all men unto me." The "if" clause is our responsibility. To create in others a sense of awareness—that only *if he be lifted up* can peace and happiness come to the world—that is our task!

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Program presented by students of Colegio Buenavista, Havana, Cuba

Protestantism Is Filling the Vacuum in Latin America

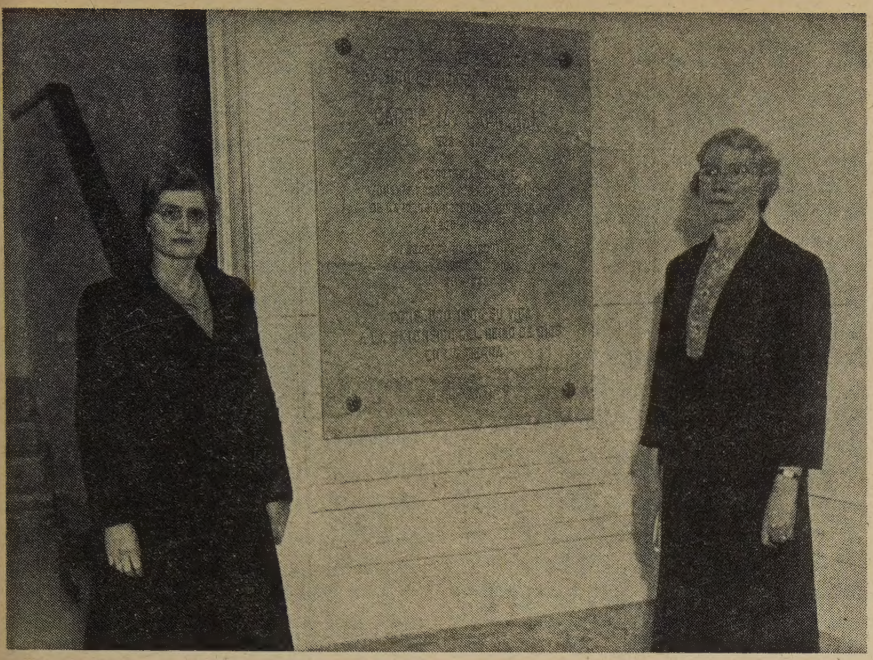
By ELIZABETH M. LEE

A NEW conflict has developed in the inter-American system which highlights the relationships between the United States and Latin America. It may popularly be called "dollar anxiety."

During the war the United States depended largely upon products from Latin America. This was loudly praised as the Good Neighbor Policy. But in this effort to help the United States carry on the war, the national economies of Latin America were disrupted and industrial equipment was worn out. A postwar economic recovery became essential to these people.

At the Chapultepec Conference in 1946, recognition was made of the fine co-operation of these "sister republics," who were promised economic help from the United States. At the Inter-American Conference in 1947, efforts were made to begin discussion of these vital economic problems. But Secretary of State Marshall claimed that military matters must have priority at Rio and that the problem of the economic equilibrium of Latin America should be postponed in Bogotá. Again, at Bogotá, in 1948, nothing happened to relieve the tension. The discussions revealed the real cleavage between the United States and the Latin-American countries which had tried in vain since the war to obtain more favorable conditions relative to the amount and terms of North American loans. While Secretary Marshall tried to explain why European recovery should have priority over Latin-American economic and industrial development, Mexico's Foreign Minister, Jaime Torres Bodet, spoke for all Latin America when he said, "It is true that (European) reconstruction is urgent, but economic development is scarcely less so when those who wait live in as needy condition as do many of those who desire reconstruction."

This lack of economic development in Latin America colors the life of 160 millions and breeds Communism on the southern continent where the standard of living is far lower than in any of the countries included in the Marshall Plan for Europe. Amid abject poverty, unspeakable health conditions, widespread illiteracy, undernourishment of millions, people are turning to Communism because it gives them hope for better days. This ideology is spreading as it fills the vacuum caused by the failure of the Roman Catholic Church during four centuries to lift the life of the people. There is a widening gulf between the desperate poor and the few rich with their flaunted spending. Even in the most industrialized and progressive of these countries, Argen-



Memorial tablet to Carrie Jay Carnahan unveiled July 30, 1943, by Jennie Reid *(right)* and Katherine M. Donahue, Union Theological Seminary, Buenos Aires

tina, the average yearly income is $297 per capita, as against $1,200 in the United States.

No longer can the backward masses of Latin America remain unconscious and subservient. People are stirring, impatient for a better life. They demand education, health, and security. And the past year has witnessed a growth in anti-United States sentiment because, now that these countries are no longer essential partners in war, the United States does not sense the need of giving aid toward economic recovery.

Everywhere the democratic spirit grows. It undergirds the opposition to totalitarian governments which is raising its head in countries like Argentina to such a degree that the president publicly threatens his opponents with hanging. In the face of this liberalizing tendency, the Roman Catholic Church, strong supporter of totalitarian measures, fails to hold and help the people.

The Evangelical Church is everywhere associated with the democratic movement and its ministers and laymen are prominent in this leadership. The sociological implications of the gospel are more plainly recognized as in Chile, where frequently readers of daily papers see advertisements in the help wanted sections: "Wanted, 40 journeymen. Must be *Canutos*." Now *Canuto* is a popular synonym for Protestant Christian, so called because of an early missionary named Canuth or Kanuth. Today the industrialists employ *Canutos* "because they do not steal, lie, or get drunk, and because they are not lunatics." (In Chilean labor parlance a lunatic is a laborer who does not report for work on Monday—*lunes*.)

In Latin America this is a moment of peculiar opportunity to give a positive Christian message. While Roman Catholicism is being challenged by a dynamic Protestant minority and a vigorous Communist movement, while it is desperately trying to retain its hold on the people by using political power, by holding spectacular Eucharistic Congresses to impress the people and by fostering superstitious practices, Protestantism is growing in strength and influence. A prominent Brazilian Catholic layman said, "Protestantism is filling the vacuum Catholicism has left in Brazil." The people are refusing to accept dogma as expounded by unlearned priests. People are impressed by the fact that the Protestants are endeavoring not only to preach the gospel within their churches, but also to meet human need wherever they find it, and to stand for social justice.

Bishop Cesar Dacorso, of Brazil, wrote in September, 1948: "There is going on in places I have recently visited a great religious movement. At times there are notable conversions. For the first time, I saw a Catholic village protest against the attitude of their intolerant priest. In some places multitudes, without exaggeration, attend our meetings. In the place where I write this, if we had a church five times as large we could not accommodate all who are anxious to hear God's message. Our sad situation is that we do not have proper churches to accommodate the people."

Educational Opportunities

The oft-repeated story is the same, of mission schools crowded to the doors. Typical is the report of Lima High School, Lima, Peru, with its enrollment of 684 students, 367 in primary and 317 in secondary. Of these, 489 are Catholics, 109 Jewish, 84 Protestants, and 2 belong to no church. In Colegio Buenavista, Havana, the number is 351. Surrounded by Catholic persecution in Mexico, our schools under Mexican leadership flourish.

Training schools are also growing. One new mark was set in the upward reach when Colegio Piracicabano, in Brazil, received a government license for a normal course, opened in March, 1948. The recent decree of the Argentine government to give women the right of suffrage, the rapid development of industry which calls women out of their homes, the improved conditions which enable people of the middle class to give more education to their daughters are factors which are significant for the Christian work of the future. The group of twenty-three girls who applied for admission to the Union Theological

(Continued on page 30)

We Flew Around South America

By NINA MILLEN

LAST summer my friend and I flew around South America. We had been granted a three-months' sabbatical leave by the Board of the Missionary Education Movement, for whom we worked. We elected to spend our leave making a trip around South America and visiting mission work there.

As we flew down the east coast and up the west coast of the continent, we saw unroll below us the thick forests of Brazil undulating in a sea of green; the mighty Amazon pulsing its muddy way to the ocean; the fertile fields of southern Brazil bearing their rich crops of coffee and cotton; the wide plains of Argentina stretching to the horizon; the brown fields of Chile with the snowy Andes as a backdrop; the purple hills of desert Peru, looking like some scenes from the moon; and the white-tipped peaks of mountainous Ecuador, poking their lofty heads above the cloud-bank that hid the land from sight.

The trip was a memorable and enriching one, not only because of the beauties that unfolded before our astonished eyes, but also because of what we learned of mission work. We had read volumes about it, but we had not seen it in action on a foreign field. In South America, in Evangelical schools and clinics and churches, on farms, in social centers and theological seminaries and hospitals, we saw the gospel of Christ at work. Before our eyes we saw children who were stronger, healthier, and happier because they attended an Evangelical clinic or went to an Evangelical school. We saw men whose enlightened faces and independent bearing marked their difference from those of their fellows whose lives had not been changed. We met women and girls who were giving hours of selfless service in order to aid those in need. The meaning of Christianity was brought home to us in a new way, as we watched those whose lives had been lifted and dignified by it and made rich beyond all measure.

This was but one of the impressions left on us by our trip. There were many others.

We were in Porto Alegre, staying at the handsome new girls' school there, when one of us made the remark, "Have you noticed that wherever we stop we find a mission building program under way? It's either just completed or about to begin or already started."

We began to look back over the way we had come and to count up the building programs we had seen. "A new school just finished in Recife; another in course of construction in Bahia; still another in Rio and a church center as well; a theological seminary lately completed outside of Sao Paulo; an addition to a girls' school about to be made at Ribierao Preto; and now this fine new school at Porto Alegre!" Almost with astonishment we counted them up and determined to watch for other signs of building activity as we went on our way.

Ruth Anderson, Principal of Colegio Americano, Porto Alegre, Brazil

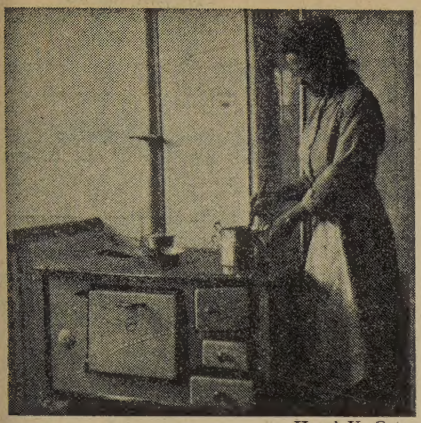
Hazel V. Orton

By the time we reached Ecuador we had seen many other new buildings; a church in Buenos Aires; an agricultural school at El Vergel in Chile; an addition to Santiago College; the first discussion of plans for the rebuilding of Sweet Memorial in Santiago; another school building at Callao, Peru; a church and pastor's residence at Huancayo, Peru; farm homes for the workers in agricultural projects in Ecuador.

The widespread building was not confined to any one denomination, we discovered. We saw it everywhere as we visited the institutions of eight denominations in six different countries.

As we talked with the missionaries, we learned that the plans taking form in buildings were only part of a large program of expansion. In most cases the buildings would be crowded the moment they were completed. Delayed because of war conditions, the new buildings would merely give room for a growth that had already taken place. Any further expansion would call for still more buildings. The eyes of the missionaries were on the future and on the needs that it would bring. Schools, clinics, and hospitals were full to the brim. The shortages were in trained leadership, in equipment, in money to supply needs, and not in people among whom to work.

Before we left on the trip, we had read and heard much about the hostility of the Catholic Church in South America. We expected that the church leaders in South America would talk to us about it. But they did not. Their minds and hearts were focused on the opportunities rather than on the difficulties. From what we could learn, the opportunities were very great, particularly in Brazil, where



Hazel V. Orton

Home economics kitchen, Porto Alegre

thousands of seekers turn to spiritism in the hope of finding that which will save them, and in Chile, where a grinding poverty bears down the mass of the population. So we found it in our hearts to wish that church speakers and writers would use their time and space to tell of the opportunities for Evangelical work in South America rather than of the opposition of the Roman Catholic Church.

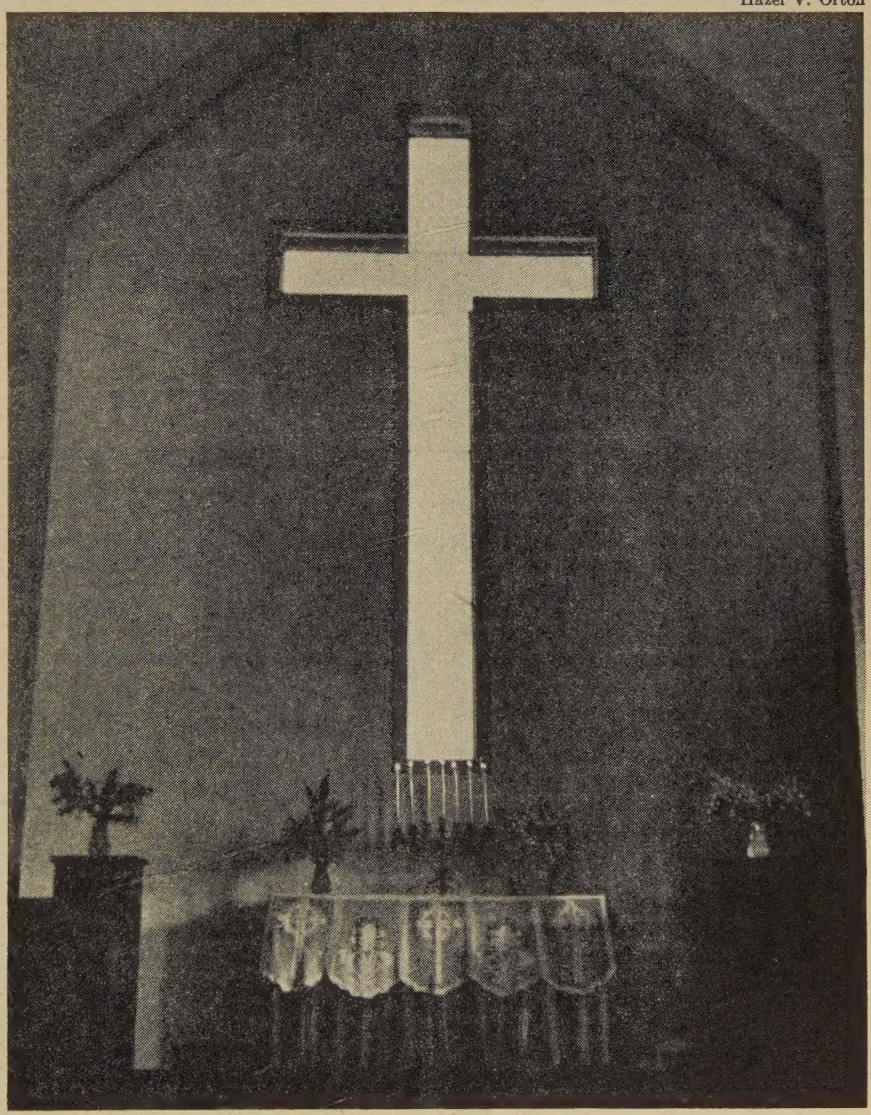
We were told by the missionaries that the best way of carrying on the work was through the training of the young people who had come up through the Evangelical church schools and boarding or day schools. Wherever we were, we went to church school on Sunday and there we saw the leaders of tomorrow, sometimes in poor clothing, their bare feet blue with cold, but always with bright eyes and happy faces. We told each other how wise we thought the Methodist women had been to put so much into schools where the children are given training in Christian principles.

Perhaps the greatest need is for young South American leaders who have been given adequate training. In some places we found that considerable thought had gone into planning for the training of young leaders, particularly in Brazil. But much more time and thought and money could well be spent upon it.

We saw Dina Rizzi in Ribierao Preto, who is doing such fine work in the school there, and Albertina Damasceno, who is just completing her first year as the Methodist children's worker for Brazil, and Julia Visotti, who is at work in Rio, with the Federation of Churches, on curriculum for children — all girls who were trained in the schools of the Woman's Division, all persons filled with great promise. They and others like them hold the future of evangelistic work in Brazil in their competent hands. In planning work during the coming years, may the Woman's Division be guided to aid and train many other leaders of the same character and quality.

Light from the cross symbolizes the message of the living Christ for Latin America. Interior of chapel, Colegio Americano, Porto Alegre

Hazel V. Orton



Colegio Americano

By HAZEL V. ORTON

The plane circled the airport and glided down to a smooth landing on the airstrip. We were in Porto Alegre, Brazil. Every stop on our three-months' trip through South America had been filled with happy surprises, and we felt that Porto Alegre would be no exception. Arrangements had been made for our entertainment at Colegio Americano. Somehow, we had skipped gathering information about this school. We had seen a picture of a rather imposing building, but we knew next to nothing of the facts.

As our taxi rolled in from the airport that warm, sunshiny afternoon, we were wondering what the school would be like, what new friends we would make, and what exciting experiences were in store for us. Soon the taxi left the main street and within the space of a couple of blocks climbed a rather steep hill. There on our right, rising out of the hillside, was the most beautiful group of buildings we had ever seen. Beautiful not alone because they were spacious and "educational-looking," but beautiful in line and form, and most of all, beautiful in color. We gasped with delight! "Whoever built those buildings knew what he was doing," we exclaimed. We later learned that we should have said "she," because Colegio Americano was built by a woman. In less time than it takes to tell it we were standing at the main entrance of the school, bag and baggage. And there began another series of experiences, happy and enriching and quite different from any that we had had thus far on our journey.

You no doubt are acquainted with many of the facts regarding Colegio Americano, of which we were blissfully ignorant—namely, that the new school was dedicated in March, 1947; that it was moved from its cramped quarters to this spot overlooking the city, which had originally been a stone quarry; that the purchase of the site and the construction of the buildings was made possible by the gifts of the Methodist women of the United States; that it was presented to The Methodist Church of Brazil; that the builder was a woman, Miss Mary Sue Brown.

The site of the stone quarry played an important part in the beautiful aspect of this school. None but an artist-builder could have seen what Mary Sue Brown saw in this particular spot. A side hill out of which blocks of stone had been gouged would not have been chosen deliberately by many builders. But from the crest of this hill there was a superb view of the city. That was important. And the stone from the quarry, a gray and dusty pink which nature had combined in just the right intensity of color, was usable. What builder could wish for more than that his site should yield the stone in such choice colors for the foundations of his buildings? Gray and dusty pink, to match the foundation stone, seemed a good choice for the color of the buildings. There were many gray stucco buildings visible from the crest of the quarry, and the dusty pink blended perfectly with the rosy soil of Brazil and the roofing tile made of this same clay. And so as the buildings took shape, the foundations were gray and dusty pink stone, the body of the buildings a deep rich gray concrete mixture trimmed with just the correct amount of dusty pink. The form and structure of these buildings have been so well chosen and are so indigenous in character that one has the feeling the buildings just grew there. Modern in line and character, these buildings reflect the present trends in architecture in South America and compare favorably with the finest modern public buildings that we saw in Brazil.

Our visit to Colegio Americano took place during the vacation period. We therefore had no opportunity to observe the school in action. We did, however, have freedom to wander through the buildings and leisurely take in those details that appealed to us most.

It was obvious that the buildings had been planned by a woman and an educator. The attention to details was meticulous. For instance, in the sleeping rooms shared by three or four girls, instead of the conventional closets, a little space fitted with shelves and hooks was partitioned off at one end of the room to serve as a dressing space. Again, a similarly clever arrangement had been made in the shower room adjoining the gymnasium. Here the shower was made the hub around which four dressing rooms were constructed. Each girl had access to the shower but privacy as well.

The two rooms where the household arts of sewing and cooking were taught were a delight to any woman who realized how important it was that these girls should receive the best possible training in matters relating to homemaking. The kitchen of the home economics room was divided into several kitchen units. Here the girls worked by teams under conditions similar to those that they might have in their own homes. The sewing room had an ingenious closet containing forty or fifty drawers that could be slipped out and fitted into drawer spaces in the cutting tables. Thus, every girl had a storage space for her work and was also able to have her work conveniently at hand when her particular class was in session.

Would that there were more space to tell you of all the details of these beautiful buildings: the

entrance hall, the auditorium bearing the inscription "Edificio Elizabeth M. Lee," the library, the classrooms, and all the rooms in the living quarters. Even the floors made of the great variety of Brazilian hardwoods and laid in interesting patterns fascinated us.

The chapel of Colegio Americano, given by the alumnae, is beautiful in its simplicity and message. The walls and ceiling are a soft shade of blue. At the chancel end in the wall, extending from the altar almost to the apex of the roof, is a cross of amber glass. The bright Brazilian sunlight flooding through this glass casts a glow of warm amber light over the chancel and focuses the thoughts of every worshiper upon the cross. At night, lights within the chancel cause the light to shine outward, inviting those on the outside to "look up and behold the cross."

Our stay at Colegio Americano was crowned by a visit to Miss Mary Sue Brown. Being confined to her room at the time because of illness presented no barrier to her entertaining strangers. With sparkling, bright eyes, a friendly smile, and in a soft southern voice she greeted us. As our conversation dwelt on the various aspects of the school she told us stories—stories of the making of the plans; of dealing with contractors and workmen; of teachers, curriculum, and students; of parents and children of alumnae. We were thrilled as we listened. Here was the remainder of the story—a program of education as carefully and beautifully conceived as the buildings that housed it. Our time was gone. We had visited long enough—too long, in fact. We promised to return for a second visit for a few more jottings in our notebooks, which were already bulging.

Our week end at Colegio Americano was at an end. We were rushing off to catch the plane to our next port of call. As we took one last fleeting glance at the school, we were reminded that the beauty of the buildings was more than matched by the beauty of the growing girls who within these buildings were learning the real meaning of the abundant life.

Hazel V. Orton

Hazel V. Orton

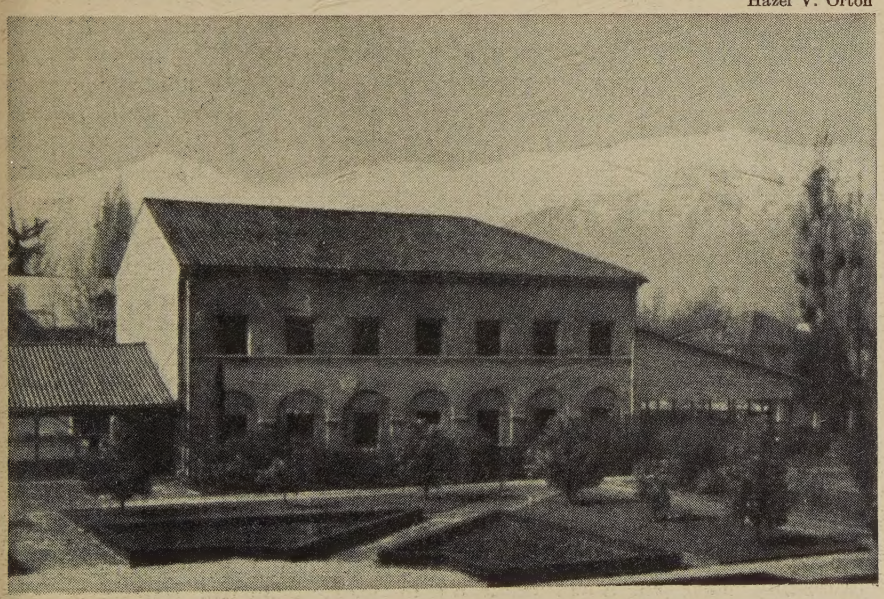
Hazel V. Orton

Hazel V. Orton

Top down: **Primary Sunday-school pupil, Rio de Janeiro; Student from Colegio Bennett teaching a Sunday-school class, Rio de Janeiro; Lunchtime at Sweet Memorial Social Center, Santiago, Chile; Albertina Damasceno and Dina Rizzi, Ribeirao, Preto, Brazil**

Bottom: **Wing of Santiago College, Santiago, Chile**

Hazel V. Orton



Advance in Latin America

By ELIZABETH M. LEE

THE dawn of a new day approached in Latin America, this continent where the population is growing faster than in any other area of the world. The struggle between superstition, controlled ignorance, autocracy, and the forces which stand for freedom, enlightenment, democracy, is intense. The masses are stirring to a new consciousness of their power. Increasing numbers of the better-educated, middle-class people are awakening to a realization that Protestantism is on the side of freedom, democracy, and progress, while the Roman Catholic Church still maintains its alliance with conservative, feudalistic elements.

As a field for Evangelical missions, Latin America differs from other fields across the world. Here are nominally Christian lands whose people, dominated for four centuries by the Roman Catholic Church, still lack the fundamental meaning of Christian faith and the experience of Christ as Saviour. Today, on the admission of North American Catholic leaders, that church leaves millions of people outside its ministrations. And the failure of the Catholic Church to link religion and life results in a Latin-American culture that is secularistic rather than spiritual or truly Christian.

Latin America today needs an apologetic that will present not only the essence but also the implications of the full-orbed gospel of Jesus Christ in our modern world. More people must be won to a personal allegiance to Jesus Christ. More young people must be challenged to leadership in the ministry and in the institutions of the church. Social service must be rendered in the name of Christ through hospitals, student hostels, urban and rural social centers, and adult literacy campaigns.

But the main object must be, as expressed at the Whitby Conference, the maintenance of church institutions on an *avowedly and vigorously Christian level.* "Latin America is wide open to the Evangelical message; the *main obstacle is the shortage of men and women to proclaim it.*" In Brazil, with 4,000 organized Evangelical churches and 6,000 other evangelistic posts, the pastors and missionaries number only 2,000 in all denominations.

Advance Through More Missionaries

Jesus Christ is not taught. He is caught through the contagious, living Christianity of those who know him as their personal Saviour. One reason why our schools in Latin America are not more strongly Evangelical is that we have never had enough missionaries to carry the load. Two or three missionaries in a school of 500 students, burdened by administration and long teaching hours, in most cases lack time and strength to give students that "plus" which is the spark that fires others. There must be more missionaries to share responsibilities so that each one may have that margin necessary to give deep spiritual leadership.

Today the Woman's Division of Christian Service has ninety-three missionaries in active service in six countries of Latin America. The Advance program, carefully worked out in the light of the needs of each country, calls for 103 new missionaries to staff more adequately present work and to launch new enterprises. Fifty-five of these are for Brazil, a country larger than the United States, where the Protestant church is growing faster than in any other major country in the world. By an exact survey the Central Council of The Methodist Church of Brazil has asked for the following workers: 13 home economics teachers, 5 English teachers, 10 directors of religious education, 3 teachers of primary methods, 2 teachers to train social workers, 2 missionaries with administrative and business training, and 20 rural workers to go out in pairs to assist in the development of rural church life. The increased missionary

Shorthand class in Spanish, Colegio Americano, Rosario, Argentina

J. Aranda

budget for Latin America calls for $206,000 a year.

Another $46,500 is in the Advance program as an increase in salaries for the present missionary staff. As in all the world, the stipend for missionaries has not been raised commensurate with the increased cost of living. In Mexico, where prices have increased 295 per cent over the 1939 level, a missionary is receiving as a basic salary, in its purchasing value, only one-ninth of the salary of 1939.

Advance in Schools

The reasons are clear for the suggested advance in our educational work. The great Protestant schools in Latin America have given leaders to the church and their graduates are in positions of influence in the community and in affairs of state. The sentiment in favor of democratic educational policies created by them has caused a flow of pupils to our schools that our present school plants are altogether inadequate to meet. Schools that were built for 150 to 250 pupils are now trying to house 500 to 700.

Scholarships are needed. In all schools many Evangelical students are not able to pay the full price, often nothing at all. Without greater appropriations for scholarships, we must close our doors to many worthy pupils, some of whom would surely become leaders in the Christian movement of tomorrow.

Everywhere new laws compel increase in teacher's salaries—30, 50, sometimes even 70 per cent. We must raise fees, but we cannot continue to do so and expect to get pupils unless we offer them something better than our competitors. New buildings and equipment are urgently needed in many places.

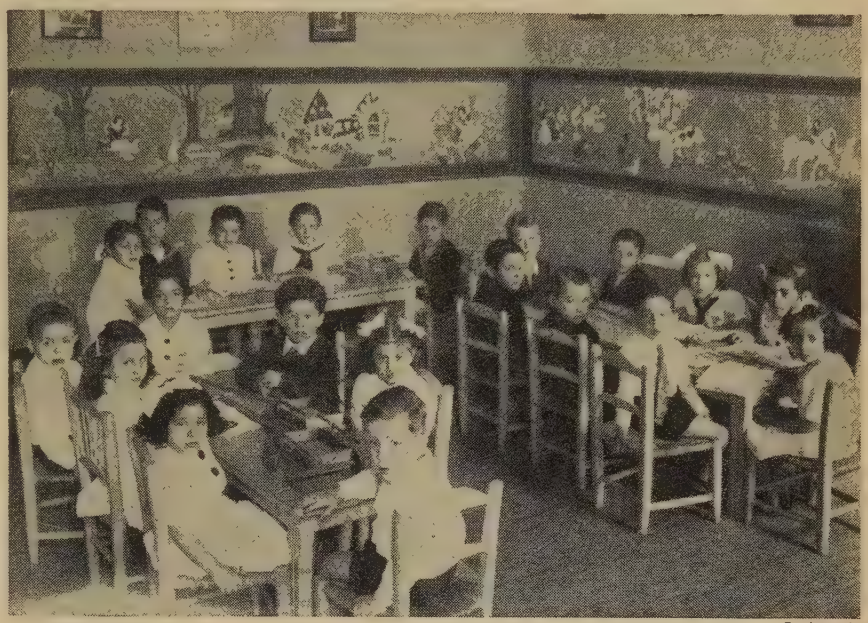
Finally, we can continue as we are, but we shall lose our pioneering spirit and multiplied opportunities will be missed. The ground work has been well laid. The future depends upon whether we are able to build now on these foundations.

Advance in Higher Education

Unless we can provide college and university education in our Protestant schools, leaders cannot be trained. The lack of such higher education is one of the glaring failures of the Protestant movement in 100 years of work in Latin America. Had we not founded Christian colleges in Korea, Japan, India, and China, Christian nationals of those lands would not today be in places of national and international leadership. Because we saw the necessity of having Christian colleges, Miss Sarah Chakko, president of Isabella Thoburn College in India, was prepared to serve as the only woman chairman of a commission of the Assembly of the World Council of Churches, and Dr. Helen Kim represents Korea at the Assembly of the United Nations in Paris.

The Advance program includes for the development of higher education (college, university, and theological) some $711,625 in nonrecurring items in land, buildings, and equipment, and an annual recurring increase in maintenance of $42,300.

Outstanding among the needs are the development of the present junior college course at Bennett College, in Rio, to a full B.A. course; the establishment at Crandon Institute, Montevideo, of a junior college course offering courses in primary, normal, home economics, social service, journalism, and a course preparatory to Union Theological Seminary in Buenos Aires. Lima High School should quickly establish a normal college. We must take our share in adding to the physical equipment and increased maintenance of the three Union Theological Seminaries in Mexico City, Cuba, and Buenos Aires. And the greatest item of all is $500,000 toward buildings and $20,000 a year toward maintenance of the proposed Evangelical University in Rio de Janeiro. Again it should be pointed, emphatically, that we cannot expect Christian leaders in any numbers until we have Christian higher education. The rest of the world proves this, and Latin America should no longer lag behind.



J. Aranda

Kindergartners, Colegio Americano, Rosario, Argentina

Advance in Rural Missions

This type of Christian approach has been almost entirely lacking in the work of the Woman's Division in Latin America, although 75 per cent of the people live in the country. Only in Cuba and Mexico have small projects been started, but so successful are they in bringing Christ close to the village peo-

ple that this kind of work should be extended rapidly. All over these countries there are villages in mountains, jungles, and valleys which are yet untouched by the power of the living Christ. The Roman Catholic Church has not penetrated into the country. The field lies wide open for young and vigorous Protestant missionaries.

Where Christianity is seen as relevant to the improvement of the conditions under which people live, Communism has little chance of spreading. As is being demonstrated so successfully elsewhere, Latin America calls for the community approach to a village, with trained personnel, including missionaries with skills in evangelism, agriculture, public health, child care, nutrition, handicrafts, courses and recreation for youth and adults, religious education, and rural sociology. Women who can organize a movement for the Christian home are greatly in demand. Help must be secured for our great schools who in their home economics departments can lead out in practical extension work in rural areas.

From the Training School in Ribeirao Preto, Brazil, rural expansion is an urgent dream which must be filled by providing workers, funds, and equipment. This year a missionary took a group of senior girls on a month's workshop in a mountain district. Experimenting at firsthand and gaining an intimate understanding of the rural needs, these students have submitted a plan of action whereby the training school should extend its practice work.

Advance in Student Hostels

Lacking Christian colleges, the young women graduating from our high schools are forced to go to the government universities which are materialistic, often avowedly atheistic. No protection is offered to girl students at these schools which have neither campuses nor dormitories. A great Christian service can be rendered through hostels where university girls may find wholesome Christian living. The few small homes we have, chiefly in Mexico, should be enlarged and other hostels should be founded in several capitals like Lima, Havana, and Buenos Aires. In the environment of such homes, university girls could find the living Christ.

Advance in Radio

For two years the Committee on Radio of the Committee on Cooperation in Latin America has been working on plans for religious broadcasting. Today an ex-Catholic priest is the secretary for Radio Evangelism for the entire continent. The co-operating boards had contributed up to June, 1948, special grants of $29,250 for this new venture. It has taken considerable time to launch this important enterprise following a careful survey. The first step was to find a man who could take leadership. Dr. Manuel Aldama brings to the task outstanding experience and qualifications. After leaving the priesthood in Spain, he served as a missionary in Peru under the Evangelical Union of South America, as pastor, editor, bookstore manager. For ten years he was in charge of cultural and religious programs in the Voice of the Andes, radio station in Ecuador. His voice has been heard throughout Latin America where he is known as one of the foremost exponents of the gospel message over the air.

In the past six months, Dr. Aldama has traveled widely, organizing national interdenominational radio committees, studying technical problems, and planning programs. Under this expert leadership the Committee on Cooperation in Latin America has authorized and provided funds for broadcasting equipment in Mexico, for setting up a recording station in Sao Paulo, Brazil, from which a chain of transcriptions will be inaugurated under the name, "The Evangelical Voice of Brazil." It has shipped from New York to Buenos Aires a complete recording equipment where transcriptions in Spanish will be produced for transmission all over Spanish-speaking Latin America. In addition to his radio work, Dr. Aldama gives a course in religious broadcasting at the Theological Seminary, Buenos Aires, and is preparing a book in Spanish on the subject.

It is clear that in radio we have a powerful channel for dissemination of the gospel. All the Boards in the Committee on Cooperation in Latin America are asked through the Advance program to provide an annual appropriation for the full development of this work. We ask for $1,000 a year for radio.

Advance in Christian Literature

Because of the opposition of unified Roman Catholicism, the need for co-operation among Protestants is greater than elsewhere in the mission field. Roman Catholic writers and prelates constantly point the finger of scorn at the Protestants because of their divisions.

There are certain things that can be done more effectively by united action. These projects are headed up in organized National Christian Councils such as now function in Mexico, the River Plate, Brazil, Puerto Rico, Cuba, Peru, and Chile. Only three of these have paid secretaries and the work goes haltingly for lack of adequate leadership. These National Christian Councils must be raised to the level held in other mission fields. Only thus can they carry on their task of solving common problems.

Nowhere is there a Protestant headquarters where the various co-operative enterprises may have their offices under a single roof, thus expressing a united front. A centrally located building could house the Bible Society, the Evangelical Union Bookstore, offices of the National Christian Council with its several departments, as well as denominational offices, committee rooms, and an auditorium. Such centers would not only serve to bring the churches together and facilitate co-operative work, but they would also add prestige to the Protestant movement.

The Division asks for $40,000 as its modest share toward the creation of such headquarters.

(*Continued on page 14*)

A Challenge From New Mexico

By LOIS E. McKEOWN

As the superintendent of Harwood Girls' School, I sometimes wonder about the wisdom of investing my life in a place like this; does it pay? I do not object to the low salary, to the twenty-four-hour duty, to the heavy work, or to the shortage of funds; but I ask, "What are we doing that would not be done without us?"

Of course, we cannot claim a long list of preachers, for our graduates are girls. To be sure, we find many of them as wives and mothers in the parsonages. On the whole, however, we find them still in homes in isolated desert villages. In most of these villages there is no Protestant church. These women are there training their children half-heartedly in the Catholic faith. They bring their girls back and ask that they may be given a longer training than they themselves received in Harwood. What can we expect of them?

To answer these questions we must know something of New Mexico. How little most people know of this interesting melting pot! We know that many people go to Albuquerque for their health. We hear something of the wonderful sunshine, the nearness of the moon and stars, the beauty of the mountains, and of the great expanses of many-colored deserts; if there is more glorious scenery or weather than that of New Mexico I have never found it. So people come, fall in love with the country and stay, but they pay no attention to the people who have lived here through the centuries. The people with money move in and take over; the natives are shoved back and down or are completely ignored.

And who are these natives? Many of them are Indians. Much has been written about the Indian; we are slightly aware of his problems. A much larger group is that of Spanish-speaking Americans. Their ancestors came from Spain before the Pilgrim fathers landed on Plymouth Rock; they brought their Catholic religion and their Spanish culture. They met terrific hardships, but they established their homes and their communities.

Then came the English-speaking Americans, talking about democracy but seeming to care only about their own selfish goals. The scant desert grass was overgrazed; the trees on the mountains were cut more rapidly than nature could replace them; flash floods from the wooded mountain slopes cut the little river beds too deep for irrigation purposes. Water rushed down into the huge government reservoirs but the little villages were left dry and barren. Food is inadequate; taxes are too meager to support schools and build roads. People starve—mentally and physically. Even their churches are often deadening and sapping of initiative. Their Spanish language seems strange to us who move in and try to take over. When they move into the new industrial centers they receive salaries lower than their English-speaking neighbors. So the gap grows. Shall we allow these Spanish-speaking Catholic natives, along with the Indians, to be shoved into oblivion, or can we work together to build a great brotherhood of all? We hope the latter is true.

Can we, with these isolated girls, develop leadership which will help these little communities? Can we learn to live with them and learn to love each other, and so help build a better society in this beautiful state? Can we take the girls from broken English-speaking homes, some Indian, some Negro, and some Mexican girls, and develop real Christian leadership for the solving of these problems? No, we ourselves cannot build superwomen from these handicapped girls, but God in his strength and wisdom can enable us.

Again — what is so small a school against so great a problem? We need more churches. We need more salaries for our Spanish-speaking preachers ($1,200 a year is not enough to support a family and maintain a good parsonage).

Main building, Harwood Girls' School, Albuquerque, New Mexico

The Presbyterian Church is continuing to support its many little schools and churches. They are a real blessing to the Spanish-speaking people. The Southern Baptist Church is sending missionaries into many isolated communities. The Methodist Church was one of the first Protestant churches to come into New Mexico. We have reason to be proud of the work of Thomas Harwood and those first Methodist missionaries, but now over one-half of those early Methodist churches and schools in New Mexico have ceased to exist. We need not be ashamed of any closure where we agreed to move out to avoid competition with co-operating denominations, neither do we blame ourselves for changing needs in some communities; but much work here has stopped because of lack of money from the Board of Missions and Church Extension and because of the shortage of Spanish-speaking pastors.

Harwood Girls' School can continue to function as a unit by itself, but it can do much more effective work as it is helped by the Methodist churches of New Mexico, and as its girls are used as workers in the local churches.

Our need would be only partly presented if we did not say that we have many girls from broken homes —girls who feel unwanted and miserable. Someone must take them in and feed them physically, spiritually, and lovingly. Someone must give them faith in God, in themselves, and in humanity. We also have girls who come to us because they sincerely want religious training. New Mexico is still a challenging field for missionary work.

Yes, I am investing my life. With God's strength I believe it will bring results. Will you invest your prayers and your dollars? We have a task to be done.

Perhaps you ask how you can help. You can continue to help support our teachers; you can send scholarships for these girls who have no money to pay their own way; you can help us build the chapel of which we are dreaming. We are holding chapel services in a little basement room. We have our own church services and we work together to make them as vital as possible; but we need a chapel to help us worship God most sincerely and effectively. We have a plot of ground already purchased. We also have no gymnasium. Now we have a small plot of ground for a gymnasium-community center. We pray that some of you will help us erect these needed buildings.

Harwood Girls' School is a beautiful school. Its two large buildings are attractive and practical. Its reputation is good. It is accredited by the state; its educational plan is progressive and child centered. Girls may obtain a standard college preparatory training, or they may take home economics, commercial work, art and music, but our greatest stress is upon religious training. Tax-supported schools might well supplant our school in other fields. We have a unique responsibility; we would take these girls from all races and creeds and develop real leadership for the building of Christian brotherhood. It seems tremendously important to us that in this state, with such a racial problem and with so much tension between Protestants and Catholics, we help our one hundred and eighty girls—six-year-olds through the twelfth-graders, light girls, dark girls, good students, poor students—to know God, our heavenly Father, and Christ, our Common Brother.

ADVANCE IN LATIN AMERICA

(*Continued from page 12*)

Advance—or Lose Ground

This year Latin America is rightly called "a continent in crisis." Dictatorships and economic distress, political turmoil and religious authoritarianism, the loss of liberties, and the striving for democracy characterize these countries. Dr. George Howard says: "But, no matter what may happen to us tomorrow, the Protestants are ready for it. Their shoulders are squared to the challenge to make their nations free in the freedom of Christ."

We must go forward to undergird the rising power of the Protestant minority in whose strength may lie the future of this part of the Western Hemisphere. Unless we advance, we cannot even hold our own. For the forces that are against us are mighty *and they will not wait.*

Hudd Hall, Harwood Girls' School

Down on the Southwestern Border

By MARY F SMITH

WORK on the international border between Mexico and the United States is full of challenge and the lure of the unexpected. The Port of Entry between Calexico, California, and Mexicali, Baja (lower) California, Mexico, is not only a gateway for commerce and for tourists, but it is a wide-open door of opportunity for service.

Neighborhood House, Calexico, California

Since the same pastor shepherds the flocks of the Mexicali Methodist Church and of the Calexico Mexican Methodist Church and we all work in close co-operation, our field covers both cities without any distinction as to geography—only the call of greatest need guides the place of service at any given time.

The border work has been a protege of Methodist women since 1937, and its scope has widened with the passing years, ever trying to meet the needs arising from the rapid growth of Mexicali and the far more stable population of the smaller city of Calexico (6,000). This is the only place on the border where the city on the Mexican side of the line is larger than the one on the United States side of the line. In 1937 the population of Mexicali was only 18,000—today it is nearly 60,000. This rapid rise in population is largely due to a great influx of people from the interior of Mexico who have heard of the "fabulous" prices paid for labor in the United States and in Mexico near the United States border; they sell their small belongings and come with their families, not realizing the housing shortage nor the difficulties connected with crossing the international line. Then they are stranded far from their home base.

Mexicali is a city of striking contrasts: wealth, beautiful homes, fine buildings, modern stores, banks, hotels, curio shops, well-paved streets on this side of the baranca (the deep ravine cut by the Colorado River when it went on its wild rampage in 1905, now the bed of a narrow stream, largely ditch-water drainage with an admixture of sewage); on the other side, poverty, extreme destitution, overcrowding, houses made of anything available — brush from the river bank, broken-up cartons, scraps of lumber, adobe bricks of varying quality, some stuccoed; dusty unpaved streets; that is the picture on this other side of the baranca. Most of the people have to use water from the irrigation ditches—many carry it long distances; only a few can buy bottled water. This fact, coupled with widespread malnutrition, takes a heavy toll on the health of the people; infant mortality is unbelievably high. Only gradually is there developing a middle class with its noncommitant stability. Unemployment is widely prevalent. Something akin to the Goodwill Industries is greatly needed in this growing border city across the line.

Because the land down in the baranca is free, many of the newcomers crowded down into that unhealthful area and built their ramshackle homes close to the "New River." Vainly the government officials sought to persuade these squatters to move to healthier ground. The people had no money with which to buy land or to rent a house, so they continued to stay on. Then it seemed as though the Lord came to the help of the government (the people, too, though they may not have recognized it at the time). We had a heavy rain late in October and the baranca was flooded. It came in the night as a total surprise to everyone, and people wakened to find themselves surrounded by water as most of them sleep on the dirt floors. Their clothes and other belongings were floating downstream; their trunks, or boxes, standing in the rising water. Friends helped many of them to get onto higher ground. Then the government came in with men and trucks; for the more destitute they took down whatever was salvable of the houses; this material and the family belongings were taken out to the new location. Every family was allowed drayage of one truck-load. It was a sight to be remembered to see this building material and the household goods piled up on the various lots with one or more of the family standing on guard. Some remained like this for a week or more before they secured the material with which to build a house.

Money was raised to help them start all over again and some food was given to each family. Many, especially those who lived in cardboard houses, had lost all they possessed and the destitution was great

in spite of the government help. Then our social case worker, Miss Ruth Ferguson, stepped in, and from the supplies sent to Neighborhood House she furnished clothing and bedding to the most needy. She rushed a woman to the hospital just in time for her baby to arrive there instead of out on the open ground. Many others needed medical care or medicines. Cash supplies made it possible to meet some of these needs. This situation was, of course, an emergency, but the desperate plight of hundreds of the people is a constant urge to give assistance.

In Calexico, there are organizations to meet these needs for the most part, and the county and state can be depended upon to help when necessary, but in Mexicali, because of the rapid growth of the city, the government has not been able to keep pace in its welfare and relief work and the consequent suffering is appalling. The help given by Neighborhood House is greatly appreciated.

The program centering in Neighborhood House, Calexico, California, is a definite settlement program. Social case work is but one phase of the work carried on here on the border, though one of the most important and dramatic services rendered. The educational and recreational work are, perhaps, even more far-reaching in their ultimate effects. Because of the language handicap large numbers of children are two or three years retarded in their school work; consequently, when they reach the upper grades they tend to drop out of school altogether. We are seeking to overcome this handicap by conducting nursery school and kindergarten for the children of preschool age. Through this means they enter public school nearly, if not quite, on a par with children from English-speaking homes. The children mingle with those of other nationalities and of different social positions and are really little Americans along with the other children.

English classes are carried on with the same thought in mind—increasing the ease of adjustment between the peoples of different national and language backgrounds. This year we have been able to add music lessons to our educational program through the fine volunteer service of Miss Sarah P. Taylor.

Miss Ferguson has been released from the recreational and club program since Miss Mearle Hoppock came in October to take over as director of group work. Not only has it been possible to widen the scope of this work but this division of labor has been fortunate, as the social case work in all its phases is clamoring for attention, both in Calexico and Mexicali. Miss Ferguson co-operates closely with the local, county, and state health and welfare organizations on this side of the line as well as the few similar organizations across the border.

One of our big problems is meeting the needs of the "wet" Mexicans (those who slip across the border illegally) seeking for work. It is against the law for them to work here, yet their need is often desperate: mothers with little children who are slowly starving come begging us to find work for them. The work is here but we cannot send them to the homes where the need of a helper is equally great. The supplies sent by the Woman's Societies of Christian Service are often our only solution for the problem.

The question of passports demands many hours of time as so many of the people need help in understanding the requirements for securing the various types. Both Miss Ferguson and Mrs. Guevara of our staff are frequently called upon to serve as interpreters not only of words but of meanings. A vast amount of counseling is done by the staff members.

The border work of the Southwest never loses its challenge nor its lure. Now that we have an adequate building to care for the settlement activities and can use the dwelling house as a home for the staff members, a normal expansion of the program should be possible.

Methodist home in Mexicali, Mexico

Baranca homes, Mexicali

Friendship Square

By MILLIE RICKFORD

SCENIC DRIVE lies under the Texas sunshine and clear blue skies. Large, roomy stone dwellings overlook myriads of multicolored lights that twinkle in the still night; cool, shady trees grace the green velvet carpets; merry, carefree laughter unites with the bird songs. This is northernmost El Paso — farther from the Rio Grande.

Fifth Street lies under the Texas sunshine and clear blue skies. Small, crowded adobe dwellings look out onto dusty streets; burdened voices unite with the songs of the guitars. This is southernmost El Paso—closer to the Rio Grande.

One day, not far from the bridge to Mexico, a deaconess nurse paused in front of an old, unpainted building. She checked the address and knocked. A disheveled Anglo man shuffled slowly down the hall. A pipe hung out of one corner of his mouth; with the other corner he mumbled: "Who are you looking for?"

The worker gave him the name of one of her prenatal patients. "Her apartment is number twenty, but the numbers do not seem very plainly marked," she said, squinting up over the doors.

"Upstairs," he said, pointing over his shoulder with his thumb.

She climbed the rickety stairs and had a visit with the attractive young Spanish-American patient. The Anglo man, who proved to be the owner, waited in the hall packing his pipe with fresh tobacco.

The worker descended carefully, choosing the strongest parts of the steps on which to place her feet.

He did not look up but continued to pack his pipe, and said, "I'd like to talk to you."

"All right," she said, "I'm glad to listen."

"Could you get my boys in school somewhere? I hate to bring 'em up in this neighborhood. I give 'em everything they want. I whip 'em a lot. I put 'em to bed to punish 'em and do everything I know; but it seems like nothin' don't do no good. There's a bad gang around here. A bunch of men are training them and the other boys to steal. It would be the best thing for 'em to get into a boarding school until they was old enough to learn some sense. I'm afraid they'll get into bad trouble with the law."

National Photo Print Co., El Paso, Texas

Rev. Segundo Garcia, El Buen Pastor Church, Friendship Square, El Paso, Texas

"Are they members of the Houchen Scout Troop?" she asked.

"They used to go, but stopped a while back," he replied. "They don't seem to like it."

"Then I'll talk to Mr. Ibarra, the Scout leader; he will know them. We'll see what we can do."

Eventually, through the direct efforts of the pastor of El Buen Pastor Church, the boys had their physical examinations at the Freeman Clinic and were placed in one of our Methodist schools for Spanish-American boys. In the eyes of their father, this was a solution; but in the eyes of Christ, what a small scratch on the surface!

One day Pablo, with boyish, dark-brown eyes and head held stiffly to one side, edged his way into the clinic. He had a haunted look and almost trembled as the nurse approached.

"What's your trouble?" she asked.

"Can you fix my neck?" he appealed.

The doctor ordered penicillin, an expensive medicine. The nurse went to see his father.

"Your son has an infection," she said. "The doctor wants him to have penicillin." She told him what it would cost.

"That's mighty cheap," he said. "How come it's so cheap? I had to pay a heap more than that for it."

The worker explained that the clinic was an institution supported by church women all over the country and that it existed only to serve people of low income such as he; that all of the fees were nominal as the women are not in it for the money. She explained that it is their way of showing God's love to people in pain and need.

"Oh," he said. "Well, I guess he'll have to have it, but if he'd a listened to me he wouldn't a been sick. I told him not to play out there in that dirt, but he kept right on. I even strapped him to the bed, but it didn't help. As soon as I let him loose he was at it again. Never still a minute. He's the meanest boy I've got."

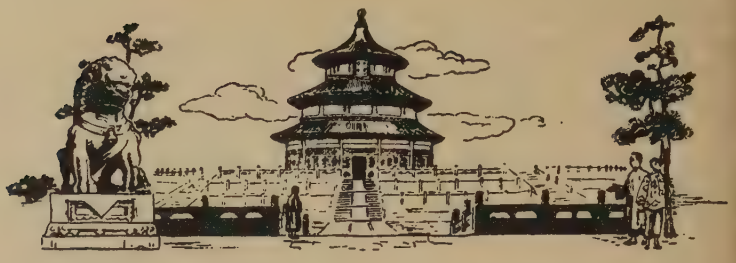
The nurse said nothing, for she could think of nothing appropriate. But she noticed a slight movement of the curtain hanging between the two rooms and saw two timid, dark-brown eyes peeking questioningly through a tiny opening. She could not resist the temptation to wink —and Pablo liked it.

The penicillin was given, the boy's neck straightened up, and his expression became brighter. Since then, when he sees the nurse, his face wears a broad grin.

(*Continued on page 34*)

China in Travail . . .

By LOUISE ROBINSON



For a little more than a century The Methodist Church has been working in China. During the greater part of this century China has been in the throes of revolution and readjustment. During the past fifty years the Christian church in China has weathered three distinct periods of testing—testing not only of the fabric of the church but of many individual Christians.

The first period was that of the Boxer Uprising of 1900. Many missionaries as well as many devoted Chinese Christians at that time gave their lives for their faith. But the church did not die, and indeed, it may be said that from that time on there was noticeable progress along all lines of Christian work. The second period was the time of the Northern Expedition in 1926-29. It was at that time that Generalissimo Chiang Kai-shek came into power. There was an upsurge of nationalism with results both good and bad. Some missionaries were killed. Among the good results was the devolution of the missionary and the rise to leadership of Christian Chinese in all lines of Christian work. To be sure, from the very beginning of the missionary movement in China, discerning missionaries had dreamed of the time when Christian Chinese would be prepared to take over the administration of the churches and other institutions connected with the church. By 1927, their dream had in part come true, for there were many men and women ready for responsibility. Today almost all Christian colleges, theological seminaries, middle schools, and hospitals are administered by Chinese.

The third period of testing was at the time of the Sino-Japanese War beginning in 1937 and developing into World War II in 1941. In free China, Chinese Christians and missionaries carried on the work of the church under abnormal conditions. Great numbers of people trekked west to escape war. Most of the Christian colleges, as well as some of the middle schools, moved to Szechuen Province in the west. However, the great majority stayed at home carrying on church and school work as best they could amid war conditions and under alien occupation. Many churches were destroyed. Many congregations were scattered, many pastors and laymen were persecuted and put into prison, many missionaries were interned. One great Chinese Christian, condemned to solitary confinement, determined within himself that he would not hate. Denied paper and pencil, he nevertheless composed and memorized ninety Christian hymns so that when finally freed, he could write them down for publication. One Chinese woman, a distinguished doctor, when told that she could have her freedom from prison if she would renounce her Christian faith, steadfastly refused to do so. These are but examples of a much larger number who suffered and were made strong through suffering. Indeed there is ample material for a new letter to the Hebrews. Church members prevented from meeting in churches, gathered in homes, in restaurants, on mountainsides for worship. In the absence of pastors, laymen would lead in worship. Many are the stories of small groups of Christians in lonely places banding themselves together for prayer and Bible study.

The secretary for China under the Woman's Division of Christian Service returned in May from an extended visit to China where she was able to meet the Chinese leaders in almost every station in which The Methodist Church has work. From Kalgan by the Great Wall, a day's journey northwest of Peiping, to Fukien Province along the southern coast, from Chengtu near "the roof of the world" in West China to Shanghai on the eastern coast, she journeyed. By foot, by sedan chair, by rowboat and launch and every other type of river craft she traveled—by plane, by train, by jeep, by antiquated charcoal-burning bus, and by rickshaw.

Bishops, district superintendents, pastors, teachers, professors from the colleges, doctors, nurses, lay leaders—men and women, Chinese and missionaries, gave generously of their time both as individuals and in groups. These leaders had been through ten years of war. In fact, at that time war between the Nationalist government and the Communists was already spreading. Spiraling inflation was skyrocketing the cost of living. There seemed every reason to be disillusioned and discouraged over the general situation. But, whatever one might say with reference to the general public, the leaders of the church did not want to dwell on their troubles; neither were they inclined to relate their terrible experiences of the war years. They wanted to talk about the future of the church.

While much remained to be done in the rehabilitation of churches, schools, and hospitals, the main problem to them was how to meet the unprecedented opportunities before the Christian church at that time. They urged that more missionaries be sent out at once. They

. . . A Christian Opportunity

talked over plans for getting many more Chinese young people prepared for leadership in the church. All agreed that the most important need was for more workers. To emphasize their need for more workers, they pointed to the fact that never before in the history of China had there been so large a number of children and young people applying for entrance into educational institutions from kindergarten to university. In the autumn of 1947, for example, 50,000 boys and girls from the middle schools had applied for entrance to the freshman classes of the thirteen Christian universities. Only 4,000 were received because there was not enough room, not enough teachers, not enough equipment. They said that the hospitals were crowded, but that, even so, many more wards could be filled. Government universities were begging for missionaries to work among their students. City churches were in dire need for centers for young people and for leaders to take care of their needs. Rural churches which had suffered greatly during the war needed to be rebuilt and more pastors found to man them.

Wherever conferences were held —in cities, towns, or villages—the keynote was that of hope for the future. In an amazing way the people were going about their daily work. Once more one was impressed by the fact that Chinese people are schooled in adversity, not overwhelmed by it. An American connected with the U. S. Government relief made the statement that the greatest stabilizing agency in China today was the Christian church with its ongoing program of schools, hospitals, and churches.

Now the Christian church is confronted with a fourth period of testing—that of working under a Communist regime. The Nationalist-Communist conflict is with lightning speed coming to a climax. What is the mood of Chinese leaders as they approach the uncertain future. Hear what our Chinese bishop of the northern area has to say: "Hunger for the very best—that is for God—can never be satisfied in anything but his love and his life. With this confidence we have something which will be needed by people which Christians alone can give. We are to be here to serve this purpose. If we are not allowed to preach by words and work we can certainly witness by our deeds and life. For the time being we may be bound by another set of regulations or rulings of the new regime, but our spirits will not be bound by anything. We will be free in the truth and in the life of God. We can be living witnesses at any time under any circumstances. We think we are here for this purpose. God is preparing us for this unprecedented opportunity. I believe a better and stronger church with a smaller number is emerging. God being what he is cannot do less; and we being what we are cannot do less, either."

War is already in the city of Peiping, yet nevertheless on New Year's morning, all of the pastors and church workers and their families met at Asbury Church. One of the missionaries writes: "It was sad to think of so many pastors congregated in the city, but thrilling to be together to open the New Year and to sense courage and hope. The bishop spoke on 'This Year—1949—Is God's Year.' "

Another great Chinese Christian writes: "The question is raised as to whether the church should remain in the 'liberated areas.' My answer is positive. The church is above politics and is religious in nature. Its object is to serve the people. So long as there are people to serve it is our duty to stay. There will be restrictions, of course. We may not be able to do all we like to do and may have to be

War has left China bleeding. Through our recent Week of Prayer gifts this institution, Sienyu Christian Union Hospital, will be helped

China delegation at General Conference

content for a while with a curtailed program, but so long as we are not required to repudiate our Christian faith, to violate our Christian principles, and to meddle with politics, it will be worth our while to hold on.

"To be realistic, perhaps we shall have a new political regime to deal with—at least in North China—for some time to come. It would be poor Christian strategy for us to withdraw from this area at the first sign of danger. The door may be permanently closed to us if we shut it ourselves. What kind of impression would we make upon the Communists if 'we give up the battle before we fight,' if I am allowed to borrow a military phrase in this connection. Worse still will be the impression left upon the people if the church should desert them at a time when they need faith and fortitude the most and if the church itself seems to lack such Christian virtues.

"It is not right for us to assume that there is no chance for Christianity at all in the 'liberated areas.' If there is any doubt, I would rather give the other party the benefit of the doubt and would therefore put the burden of proof on actual experience. It seems to me that our Christian duty is to endeavor to carry on until it has been definitely proved beyond doubt that we are not allowed to do so. Otherwise, we would be guilty of a sin of omission. To be sure, to take such a step is a severe test of our faith. Has the Lord ever called upon his disciples to play safe and not to risk their lives for his Kingdom? Was the missionary fervor ever created by assurance of normal life, security, and comfort? Even though Jerusalem was the place of his crucifixion, Jesus told his disciples to tarry in Jerusalem. When the world was hostile to the Christian gospel he commanded them to go into all the world, and not only to the peaceful parts of the world."

What about missionaries in this time of great testing of the Christian church in China? We quote a leading Chinese Christian: "With reference to the question whether it is wise for missionaries to remain in the threatened areas, I feel that I am torn between two selves, the emotional self and the rational self. Purely as a Chinese, I would speak emotionally. This is a civil war in China. All the trouble has been created by ourselves and we have no right to expect our foreign friends to stay on and suffer with us. As a Christian, however, I must speak rationally. Whether from the standpoint of idealism or from the standpoint of realism, it is better to have our foreign colleagues remain with us wherever this is possible. Ideally speaking, the church is international in character and world-wide in scope. It is illogical for us not to prove that we are really an ecumenical church which transcends nationalities and races. Should this prove to be an embarrassment to the Chinese church, I feel that we must be prepared to suffer for such a principle. Realistically speaking, the mere absence of foreign missionaries in 'liberated areas' will not convince the new regime that the Chinese church has had no relationships with the churches abroad. There

Don't miss *Let's Go to China*, the 48-page booklet which describes for Aunt Deborah the armchair travels to principal centers of Woman's Division work in China. The vivid word pictures, accompanied by dozens of prints, a double-spread map, and addresses of missionaries, are invaluable for your study of China. Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. 50 cents.

is no sense in trying to deceive them on this point. Of course, this is a very grave decision that both the Chinese church and missionaries are called upon to make. Let us hope that any decision arrived at is made in accordance with God's will. I am sure our Lord is a living one. He will rule and overrule now and forever."

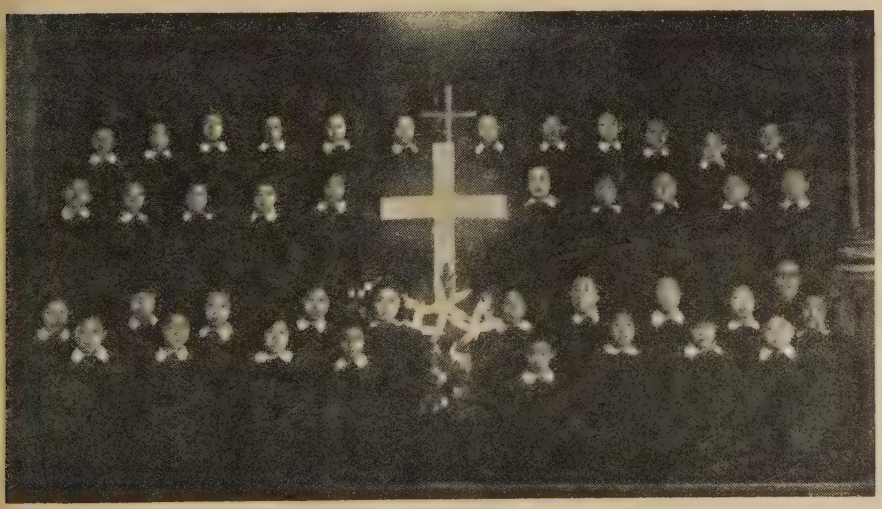
Of necessity many factors enter into decisions made by missionaries as to whether to stay or to go at this time. Some have more freedom of choice than others. It is often more difficult to leave than to stay. Considerations of age, health, family, and other factors enter into decisions. To date only fifteen per cent of the total missionary personnel of the Woman's Division of Christian Service available for China has been evacuated. Of this fifteen per cent coming home, the majority fall into two categories (1) those who have either reached the age of retirement or will reach it soon; (2) those who have come out under doctor's orders. Most of the women coming out were in internment camps during World War II. Events are changing rapidly and the percentage of those staying on and those coming out will change. However, it is already evident that some will elect to stay as long as possible. At present the Woman's Division has eight missionaries staying on in North China—five in Peiping, two in Tientsin, and one in Tsinan. There is sober realization on the part of both Chinese Christians and missionaries that there is a hard time ahead, but there is also the confidence that the Christian church can be not only a stabilizing agency but also a source of strength and comfort during this time of testing.

How can the church in the United States help at this time? When the secretary for China was in China a few months ago she had many experiences in large and small churches, of hearing pastors and presidents of women's societies tell of the strength received during the Sino-Japanese War by the knowledge that their American Christian friends had not forgotten them: that they were remembering them in prayer. There was every evidence that they felt closely bound together with the men and women of The Methodist Church in America. When finally communications were restored and they discovered that the Woman's Division had throughout the war gone ahead with collecting funds for the work in China, their gratitude was touching.

Now our Chinese friends, after ten years of war, face what may well be the cruelest period of their lives. To date all of the institutions under the Woman's Division are open. No one can tell when some of necessity may be closed. But the fact remains that the work is now going on and will go on. In some places the pattern may be different, but the Christian witness will remain. This is a time when the women of the church should redouble their efforts for their fellow Christians in China. First and foremost, there should be a much greater effort than hitherto to understand the situation facing the Chinese people, with the result that they will be constantly remembered in prayer. In many ways they feel closer to us than we do to them. They have suffered; they will suffer and they say that in the past they have drawn strength and comfort from the assurance that we were praying with them and for them. We must not fail them now. Second, there should be no falling off in our financial support of the work in China. Never was money spent to greater purpose. Never has the opportunity been more significant.

No one can foretell China's destiny. John King Fairbank, in his recent book, *The United States and China,* says that "it is incredible that modern China, the greatest and oldest single mass of humanity, could be brought into the orbit of any foreign power—Russian, American, or any other—except in so far as China's own inner development itself conduced to such an orientation." China is in travail; the Christian church is in travail. We must not fail them in this dark hour.

Choir at Asbury Church, Peiping—Easter Sunrise Service



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Advance Plans

"Scatter Thy Life . . . ."

"Scatter thy life through every part and sanctify the whole."

We feel that Charles Wesley was right: spiritual life cannot be compartmentalized, it must pervade all of life. The plans for this department must be so integrated with the whole program that every department shall glow with its reality. At the same time, specific plans are necessary and we quote here from the Findings of the Columbus Meeting, for the Department of Spiritual Life, with the hope that each society may find all of these possible of achievement.

"1. An active Spiritual Life Committee.

"2. Every member observing a daily quiet time for prayer and Bible reading.

"3. Increased enrollment in the Fellowship of Intercession: daily prayer for the Advance program; increased use of the *Prayer Calendar.*

"4. Regular family worship.

"5. Prayer groups to pray for the Advance goals.

"6. Increased observance of the Week of Prayer and Self-Denial.

"7. A class in the approved Spiritual Life Study or a reading circle of the text.

"8. The undergirding of the entire program with strong emphasis on stewardship, stressing the need for a new dedication of time, ability, and possessions for the building of the world Christian community, using at appropriate times 'Christian Stewardship cards,' * 1 cent each, and the *Stewardship Ceremonial,"* * 12 for 35 cents.

Lenten Sacrificial Meal

For the many—it is hoped—who may wish to observe a Lenten Sacrificial Meal, and who may not have conveniently at hand the February, 1947, issue of The Methodist Woman, a description of such a service given there is here repeated. Others may wish to use a simpler form, keeping in any case the essential values uppermost.

The Woman's Society of Gothenburg, Nebraska, used the following procedure:

Small tables were arranged in the shape of a large cross and the table was covered with white linen and set with the usual silver and glassware. At each place instead of the plate a purple cross was laid to which was attached a small white birthday candle upright. In the folded napkin was the typewritten program. The table decorations were beautiful in their simplicity. Purple African violets in white pots were placed alternately with white tapers in crystal holders. Centering the cross arm of the cross was a crystal epergne holding white sweet peas and more white tapers. At the end of the cross we erected an altar by using a work table from our kitchen. The three steps leading to the altar were made of boxes and bricks over which we draped white sheets. The open Bible lay on the purple antependium which hung over the altar. The background was made of the purple velvet drapes which we borrowed from the church balcony. On either side of the altar we placed potted Easter lilies on pedestals which were draped with purple velvet and lighted behind them stood the matched pair of seven-branch, lighted candelabras. The master candle and white satin offering baskets were placed on the steps which were decorated with pots of African violets.

The guests gathered in the church parlor where it was explained to them that after entering the main room there would be no further announcements or conversation. The beauty of the setting and the candlelight created a feeling of reverence, preparing all present for the following program:

Invocation **— (Women standing at their places).**

***Violin Solo*—"Teach Me to Pray."**

***Silent Prayer*—By all.**

Easter Meditation **— (Easter thoughts, poems, etc., given by one person).**

***Vocal Solo*—"Into the Woods My Master Went."**

***Easter Story*—Read from the Bible by one person.**

Offering Processional **— Guests stand, pick up purple cross with attached candle, go single file to altar, light their candle from the master candle and drop offering in basket, returning to their places and when all are back.**

***Group Singing*—"When I Survey the Wondrous Cross."**

Benediction.

Suggestions for Prayer

(Your society may like to choose one or more of these prayers for group use, and for your women to copy and use individually each day.)

1. O Lord, give us the grace of thy Spirit, early to seek out and evermore earnestly to follow the work which thou hast appointed for us to do. (Page 338, *Book of Worship.*)

2. Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy Name . . . . through Jesus Christ, our Lord. (*Methodist Hymnal,* page 503.)

3. O God, for as much as our strength is in thee, mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ, our Lord. Amen. (Page 339, *Book of Worship.*)

4. Master of men, who has given us a work to do; give us strength to do it with gladness and singleness of heart. Amen. ("For Joy," page 340, *Book of Worship.*)

5. Almighty and most merciful God, we give thanks to thee for the light of another day, for the work in hand to do, and for the strength to

(*Continued on page 24*)

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"From North and South and East and West They Came"

To

The Day of Advance

Raymond Church. One hundred per cent membership. Met Advanced Giving Pledge. Have set as goal, "Every member a Life member," and have already reached more than half that goal."—Mrs. P. D. Lambert, Promotion Secretary, Lake Charles District, Louisiana Conference.

Letter mailed to all on Responsibility List and to all members, enclosing piece of a cut-up world map of Woman's Division* (38 x 60 in.). At meeting, pieces were put together on large foundation at front of church. Pieces missing were symbolic of incompleteness of world task unless every woman co-operates. Twenty-two new members joined.—Mrs. R. E. McGowan, Renwick, Iowa.

The day was rainy and cold, but the five who joined as new members are young and vigorous and full of promise. —(Trinity Church) Mrs. Guy C. Gibson, Promotion Secretary, New Albany District.

Women in three Protestant churches in small town (about 600 population) are always invited to each church's program. Great interest manifested at the Advance meeting.—Mrs. J. F. Zike, R. R. 1, Morristown, Indiana.

The Woman's Society and Wesleyan Service Guild have entered into planning for the Day of Advance with happy enthusiasm. Service will be held on Sunday afternoon, January 16, to make it possible for employed women of Guild to meet with Woman's Society. Three hundred invitations sent out, double the total membership of both organizations. We anticipate a new circle of young mothers as one result.—Mrs. Raymond C. Walker, Harlan, Iowa.

Day of Advance was truly a day of dedication. Publicity was given through the seven circles of our church, church bulletin, Sunshine society, and local newspapers, as well as word of mouth from member to member, and each one was asked to bring a guest.—Verna E. Rome, Centenary Church, Mankato, Minnesota.

(Janes Church, Brooklyn, New York, Rev. Cyrus W. Perry, pastor, was the first church to avail itself of the opportunity authorized by the 1948 General Conference, to start new Negro work in New York East Conference.)

On January 6, Epiphany, a service was held in the sanctuary for all women of the church. Against a background of the world's need shown in the motion picture, "Go Ye," the Day of Advance program was presented. The Woman's Society of Christian Service was organized with twenty-one members and complete roster of officers and secretaries. Mrs. Marjory Jackson, president, is the daughter of Dr. John W. Robinson, former pastor of St. Mark's Methodist Church, New York, N. Y.

Planning started in November. District program in December. On January 5, zone meetings were held with smaller churches meeting with large ones. The Membership Committee went out into the community and two women joined the church in consequence. The great Program of Advance is going to be felt in the world.—Mrs. C. P. Carper, Promotion Secretary, Houston District, Texas Conference, Central Jurisdiction.

The "Responsibility List" included names of women in the community who did not belong to any church and many others of different faiths. The women came from many various types of homes to worship together. One woman who had worked a full day said to another: "I came to see what the Day of Advance would mean in my life. This is a beautiful organization. I like it and sincerely hope to serve as an active new member."

Just about one-third of the audience was composed of men. They sat there and participated in every phase of the program.

The pastor and his wife, Rev. and Mrs. E. A. Mays, sat in a pew near the altar. The executive secretary of Christian Education, Rev. N. P. Perry; the bishop of the area, Bishop R. N. Brooks; and the president of the jurisdiction, Mrs. G. W. Carter, also were present and took active part in the program.

At the close, the entire group stood, formed a circle around the pews, and with clasped hands sang together in one fellowship, "Blest Be the Tie That Binds."

There were about thirty new members. —Wesley Methodist Church, Baton Rouge, Louisiana, Central Jurisdiction.

With the exception of one member whose mother passed away, there was 100 per cent attendance of the members and visitors from other churches. The program was outstanding, music indescribable, the worship center compelling. It became so stirring as the close of the hour drew nigh that when one member rose to say, "May I speak for us all," there was such a feeling of unison that all stood as she said audibly and the others inwardly, "I stand up to do thy will, O God." All of the ten nonmembers present signed the Advance pledge.—Fisher Street Church, Jonesboro, Arkansas.

The program will consist of a message from the pastor on the Methodist Advance, "For Christ and His Church." The president of the Woman's Society of Christian Service will present the Advance for the Woman's Society of Christian Service and will present the local officers. Plans for increase in membership and gifts in 1949 will be announced. Work has been done in planning for this meeting for some months, so we hope and trust it will be a success.—College Place Methodist Church, South Carolina Conference.

At the Day of Advance program, held in January, a large attendance was had, due to the interest and promotion of the circle chairmen. A number of visitors and prospective members were present. The church is in the midst of a $400,000 building program, the congregation having worshiped for the past twenty-five years in temporary quarters. In addition to the heavy demands made upon them from every angle, the women are undertaking to carry out all phases of the Advance program.—Mrs. C. G. Boland, Promotion Secretary, North Georgia Conference.

Montgomery Memorial Church, Pacolet, South Carolina, on January 10, 7:30 P. M., observed its Day of Advance. The Woman's Society of Christian Service and Wesleyan Service Guild in this church in a small industrial area, observed this day jointly. The membership of the former was twenty-nine; of the latter, twenty. In attendance at this special meeting there were seventy-nine present.

Wesleyan Service Guild, Washington Street Church, Columbia, South Carolina, held its Advance meeting on Epiphany, January 6. After 6:30 supper, the meeting began, "Advance" being the caption of the program. In addition to the well-studied program, prepared carefully, each phase of the Program of Advance was responded to with: (1) A resolution of concrete and determined effort, phrased and formally adopted to cover the anticipated achievement to which the Guild will apply itself in carrying out

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. 50 cents.

each of the four points. (2) From the Division, from the jurisdiction, from the conference, from the district, from the local unit, was delineated by graph the picture of the Wesleyan Service Guilds' organization. (This for the benefit of the new members.) One result: A new Guild to be organized this month, the membership of which will embrace the younger group of employed women—ages ranging from 18 to 32 years. Twenty-seven are already enlisted—just a beginning point.

On a bleak, rainy day, Tuesday, January 4, the Woman's Society of Christian Service of Fulton Springs met for their observance of the Day of Advance. This is a very scattered community up and down the Decatur highway for several miles. It is composed of two communities. Most of the heads of the families are affiliated in some way with the mines at Lewisburg. On rainy days like this one, the women have a hard time getting to the church, with only two or three cars available. The president was late getting to the meeting and only got there then because the insurance salesman gave her a ride. One of the new members caught a ride with the iceman. But out of twenty-eight members, eighteen were present. They had secured fifteen new members, and six of them were present to be welcomed and honored.—Mrs. J. M. Plant, Promotion Secretary, North Alabama Conference.

Believing that "nothing is real until it is local," Advance goals were interpreted with reference to their meaning for each department in local society. Response good; a "Responsibility List" in operation; a new circle virtually assured. A budget adopted for five months provides for an Advance. There is evident an awakened consciousness of the Woman's Society of Christian Service opportunity and responsibility to alleviate the needs of the world.—Mrs. B. O. Gammon, Wesley Church, Des Moines, Iowa.

Meeting followed two-day heavy snowstorm so none of the twenty-five country members could be present. Forty in attendance; $40 in pledges; $25.50 in cash. Day of Advance program effectively interrelated with regular January "Program B" from "By His Light Shall the Nations Walk." Five new members and encouraging interest manifested by heretofore irregular attendance. — Mrs. Paul Demmon, Staples, Minnesota.

January 5 (the Day of Advance meeting) dawned with streets glassy in their iciness. The program chairman feared that only the "faithful few" would be present under such conditions. It seemed a pity, when thought, effort and prayer had been poured out to make this a stimulating meeting.

Imagine the surprise when forty-five women slipped and slid their way to the meeting. A good attendance for a small church even in favorable weather. It was a program of inspiration from beginning to end. All felt the impact of God's presence. — Mrs. H. L. Ankeny, Hobart Church, Minneapolis, Minnesota.

The Day of Advance, January 6, our pastor opened our meeting with prayer and short, appropriate message. Devotional program included talk by one of our members on theme, "I Am Among You As One Who Serves." Followed by interesting sketch, "Mrs. A. Methodist Considers Prayer." Hymn of Advance was sung as a solo. Program made up of material from the October number of THE METHODIST WOMAN and *Advance Clipper*. — Mrs. J. G. Felton, Wesley Church, LaCrosse, Wisconsin.

Each member given a name from "Responsibility List" to be invited as guest for January (Day of Advance) meeting, and whom they must sponsor as Big Sister for the rest of the year. Almost without exception, each member had seen her prospect and had reported on results. Also, all delinquent members had been consulted.—Mrs. John M. Hoven, Three Oaks, Michigan, Promotion Secretary, Michigan Conference.

Day of Advance observance in connection with regular meeting. Program used was adapted from "We Offer Unto Thee Ourselves." A better understanding of the Advance program, a better understanding of the wide outreach of the Woman's Division (a map showing the points mentioned was used in connection with the presentation of the need for 1,000 new missionaries and workers), and as definite proof of this interest, it was voted to increase giving by at least one-third for the coming year.—Mrs. E. J. Andrews, Milton, Iowa.

President asked secretary of Missionary Education to select women to take part in program. List included evening circle of business and professional women and members of the Wesleyan Service Guild. . . . . Business women had their church supper and business meeting, then other women came in and we had the program. We followed the *Advance Clipper* quite closely. Comments were good. "We could feel the spirit of prayer during the silent prayer periods." "Just the help needed to get the women to understand that the 33-1/3-per-cent increase is a vital necessity."—Mrs. K. W. Scheufler, Grace Church, Zanesville, Ohio.

In preparation, the Advance program was presented at our November meeting. At the beginning of the Day of Advance meeting (January 5) mimeographed copies of "If Advance Depends on Me" (from December METHODIST WOMAN), were given each person to sign. All membership will be given opportunity to sign at future meetings.—Mrs. Irving Johnson, Cherokee, Iowa.

January 6 was a beautiful day in Spencer, Iowa. (Spencer is in the northwest corner of Iowa. We love our town and our state.) In spite of very icy walks, eighty brave souls met in the church parlors. Devotions, especially well prepared and beautiful, by a member of the Wesleyan Service Guild. A playlet, "Meaning and Aims of the Four-Point Program," was well given by one of the circles. One of the results—a mothers' circle organized with a membership of sixty.—Mrs. Ellis Morgan, District Promotion Secretary, Sheldon District, Northwest Iowa Conference.

Advance Plans

(*Continued from page 22*)

do it. Guide us, we pray thee, by thy truth; uphold us by thy power; and purify us by the continual indwelling of thy Spirit. (Page 351, *Book of Worship*.)

6. Thine is the Kingdom, the Power and the Glory forever. Amen. (Lord's Prayer.)

7. O Christ, our Master and our Friend, we cannot lead others unless we are witnesses of thy Way. We cannot teach others unless we are seekers for thy Truth. We cannot offer larger life to others except as we make ourselves one with thy Life. No man cometh unto the Father, but by thee.

8. O God, who didst lead thy people forward through many an ancient night, lead us, we pray thee, in our present day. May new and larger service bring joy and light, conquering uncertainty and fear. We know thou art already present in every area of life and thought where thou dost bid us enter. To do thy will is to move forward: only with thee can we advance.

The Spiritual Life Committee Recommends

"January 6, Epiphany, is a meaningful date in the Christian calendar and was therefore chosen as an appropriate day to initiate the Advance program in the societies. Now that the sixth has become significant, it is recommended that the sixth day of each month be marked as a special Day of Prayer by the individual and by the societies as a time of intercession for the Program of Advance.

MRS. EDWIN B. WHITE,
Chairman, Committee on Spiritual Life, Woman's Division of Christian Service.

In Memoriam

Miss Emeline V. Garrett was graduated as a deaconess from the Kansas City Deaconess Training School, Kansas City, Missouri, in the Class of 1903. She taught at Cunningham Children's Home, Urbana, Illinois, and at Mothers' Jewels Home, York, Nebraska, before doing parish work in Binghamton, New York; Liberal, Kansas; Huntington Beach, California. The year before her enforced retirement because of ill health, she served at David and Margaret Home for Children, Inc., LaVerne, California. On October 7, 1948, Miss Garrett died at Robincroft Rest Home, Pasadena, California, where she had lived for eighteen years.

Miss Elizabeth E. Hall died at the Home of Merciful Rest, Wilmington, Delaware, on October 28, 1948, following an accident in which she suffered a broken hip. Miss Hall was licensed and consecrated by the Wilmington Conference in 1911, but spent her probationary years (1908-10) in St. Louis, Missouri. She served as parish deaconess at St. Paul's Church, Wilmington, Delaware; First Methodist Church, South Manchester, Connecticut; and Algoma Street Church, Oshkosh, Wisconsin. Upon retirement, Miss Hall made her home at Marion Station, Maryland, before entering the Home for Merciful Rest in 1946.

Miss Minnie Westerfield, a graduate of the Cincinnati Missionary Training School, Cincinnati, Ohio, in 1912, spent her probationary years as a deaconess at Trinity and Asbury Churches in that city. For one year she was visiting deaconess in a mill village near Chattanooga, Tennessee, before serving as a Travelers' Aid worker for seventeen years in Knoxville, Tennessee, and Danville, Virginia. At the time of her retirement, Miss Westerfield moved to Lima, Ohio, and became busily engaged in calling on the sick and shut-ins of that community. In 1946, she went to Intercession City, Florida, where she passed away in the early part of November, 1948.

HOME NEWS FLASHES

What Is Happening At Alvan Drew School?

Those who have been interested in this mountain school at Pine Ridge, Kentucky, will be glad to know that it is still meeting an educational need. The grade-school building, which also has the gymnasium, has been leased to the Wolfe County school board. The ground floor of Everett Hall, formerly the girls' dormitory, is used at noon as a center for the school lunch. Mr. Thiessen, the faithful superintendent, and his equally competent wife, have been asked to remain on the campus to care for the property and to supervise the farm. In keeping with their great desire to serve, they have found opportunities to make religious and cultural contributions to the community.

Mr. Thiessen has been the pastor of the Pine Ridge church, and each week used to gather up a busload of children for church school, which had an average enrollment of eighty. A Youth Fellowship was held every Sunday evening. Mr. Thiessen also led the school chapel once a week, and thus reached 114 children with a character-forming message. In addition, he directed recreation one afternoon each week.

Mrs. Thiessen was glad to give piano instruction to a number of children. She also was in charge of the very successful daily vacation Bible school, where eighty certificates were awarded.

Miss Myrtle Meade, who has been the devoted bookkeeper and store manager, still continues in these capacities. The store is remaining open, and Miss Meade wishes publicity given to the need for used clothing. There continues to be a call for it, and thus there is an opportunity to help the people of the surrounding community in a material way. Then, as Miss Meade said to me, she tries to help them in other ways, by talking to them in her kindly manner. So while Alvan Drew is no longer a boarding school, it is a center of religious and educational influence in Wolfe County. At the annual meeting of the Home Department plans were made to perpetuate the educational program of Alvan Drew on the campuses of Sue Bennett and Erie Schools at some later date.—Muriel Day.

Wesley Community House, Fort Worth, Texas

"All of us are working in the Mexican Sunday school, and the church plans to have a monthly fellowship supper in Wesley House. At the first one, over fifty were in attendance.

"We have just had a request from the city health department for the use, as a clinic, of our three-room cottage which has been our workshop at the back of the lot. The health department is having to move its clinic from the San Jose Church a few blocks away, as that building has been condemned. The department plans to enlarge the scope of its services to include not only Mexicans, but Anglo-Americans and Negroes, working probably four days a week. The city expects to put the building into better condition. We shall move the workshop equipment to the second building in which one room has not been used much recently, and the other contains rummage which can be stored in a large closet. The board ladies feel that this is an excellent chance to be of greater service to the community.

"Our kindergarten room has been redecorated. A small social room in the second building was papered, painted, and varnished and its furniture renovated by some ladies from one of the churches. Next on the list is the large game room, the work to be sponsored by a married people's class of First Church. A special gift is making it possible to redecorate the dining room in the apartment. Here and there we have a 'new look.' "—Mrs. Mabel Garrett Wagner.

FOREIGN NEWS FLASHES

Korea

Sailings—Miss Emily Evans and Miss Ruth Martin, R.N., sailed on December 21 for Seoul, Korea. Miss Evans is assuming the duties of treasurer of the Woman's Division work in Seoul, while Miss Martin is busy in Severance Hospital in the same city.

Both Miss Evans and Miss Martin belonged to the "family" in the Methodist Building at 150 Fifth Avenue, New York, where they are greatly missed by their former associates. A wealth of good wishes is following them to their new field of work.

APO privileges have been taken away from our Korea missionaries, so please be sure to obtain each missionary's correct address before mailing any correspondence. Do not use any APO for mail to Korea.

Japan

SCAP has extended APO privileges to all American missionaries in Japan. The following missionaries in Kobe now have the address given below: The Misses Anne Peavy, Mary Searcy, Ruth Taylor, Eleanor Warne, and Mabel Whitehead—

c/o Foreign Missions Conference
of North America
APO 317, San Francisco, Calif.

This address may be used for parcels to the missionaries themselves, but should *not be used for relief parcels.* This privilege is only for missionaries who are United States citizens.

India

Dr. Charles V. Perrill, of Clara Swain Hospital, Bareilly, writes: "On landing in Bombay the congestion and deterioration of public facilities was much in evidence, and difficulty was experienced in clearing the large shipment of medical equipment which we had brought with us on a freight ship.

"We feared that we would find some deterioration in the Clara Swain Hospital due to the disturbed period through which India had been passing. But we were indeed pleased to find . . . . the building program had picked up momentum, and the hospital plant and nursing facilities were greatly strengthened and improved. A word of warm praise must be given to the acting superintendent, Miss Lorenz, for her splendid leadership during this period and for the excellent work done by all members of the staff.

"We have been given no breathing spell since our return. In the new India, with medical and health services inadequate and considerably disorganized, an intense unremitting pressure is being applied on the Clara Swain Hospital to keep expanding and to do it in the face of shortages of everything. Our new facilities — the splendid new nurses' school building, the new X-ray and physiotherapy department, the line of servants' quarters—all are being swallowed up by mushrooming demands. Our staff becomes more overworked and our facilities more congested. Our friends remark sympathetically, 'Do you think that you can provide first-class medical service in India these days without the public finding it out and mobbing you with patients?'

"Until recently we have been able to provide an enlarged program and at the same time to improve its quality in many respects. The training given to our nursing students and laboratory technician students has been the best ever; our X-ray department is turning out larger numbers of excellent X-rays; the reputation of the laboratory is remarkable, and the public constantly comments about the sympathetic treatment given by our doctors and nurses. But how long can we keep up this pace?

"The new hospital building is going up in spite of shortages of materials and high labor costs. We continue to add staff members—there are now eight doctors on our staff—and to tuck them into the corners of our crowded living quarters. We treat larger numbers of patients in the out-dispensary when they cannot be admitted to the crowded hospital. A row of tents is erected in the hospital compound to house tuberculous patients under treatment with the new drug, streptomycin, and the first steps of chest surgery are being organized for these cases.

1948

Out-patients	22,722
In-patients	2,075
Major operations	140
Minor operations	680
X-rays taken	1,058
Staff increase	about 30%
Expense increase	about 40%
Work done increase, about 50%"	

From Evelyn Irene Wells, principal, Girls' High School, Kanpur: "You may be interested in a few conference high lights. We met in Lucknow again. I was once more impressed by the wonderful force of Christian companionship. Despite the fact that everybody looked worn out (as well they might, with the terrific shortage of missionaries), the reports, discussions, and informal chats gave us mutual inspiration to enter upon another year of hard work with no more assistance and, in some cases, with less. Professor E. Ahmed Shah's talk about Christian rights and privileges in the new India made us realize the tremendous challenge and responsibility of our Christian stewardship. Missionaries are to continue to make a yearly declaration of loyalty to the government. They are to be classified as 'advantageous to India' or the reverse, and their visas renewed yearly on that basis. Those considered most advantageous are the technical missionaries — medical, scientific, agricultural; then the educationalists, and last, the evangelists."

Text of Universal Declaration of Human Rights

Following is the text of the Universal Declaration of Human Rights approved by the United Nations General Assembly, December 10, 1948.
(Italics appearing in Articles ours.)

PREAMBLE

Whereas, Recognition of the inerent dignity and of the equal and ıalienable rights of all members f the human family is the founation of freedom, justice, and eace in the world; and

Whereas, Disregard and conempt for human rights have reılted in barbarous acts which have utraged the conscience of manind, and the advent of a world ı which human beings shall enjoy reedom of speech and belief and reedom from fear and want has een proclaimed as the highest asiration of the common people; and

Whereas, It is essential if man s not to be compelled to have reourse as a last resort to rebellion gainst tyranny and oppression hat human rights should be proected by the rule of law; and

Whereas, It is essential to proıote the development of friendly elations between nations; and

Whereas, The peoples of the Jnited Nations have in the Charter eaffirmed their faith in fundaıental human rights, in the dignity ınd worth of the human person and n the equal rights of men and vomen, and determined to promote ocial progress and better standards f life in larger freedom; and

Whereas, The member states ıave pledged themselves to achieve, n co-operation with the United Nations, the promotion of universal espect for and observance of huıan rights and fundamental freeloms; and

Whereas, A common understandng of these rights and freedoms is of the greatest importance for the full realization of this pledge.

Now, therefore,

THE GENERAL ASSEMBLY

Proclaims this Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of member states themselves and among the peoples of territories under their jurisdiction.

ARTICLE 1

All human beings are born free and equal, in dignity and rights. They are endowed with reason and conscience, and should act toward one another in a spirit of brotherhood.

ARTICLE 2

Everyone is entitled to all the rights and freedoms set forth in this declaration, without distinction of any kind, such as *race, color, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status.*

Furthermore, no distinction shall be made on the basis of political, jurisdictional, or international status of the country or the territory to which a person belongs, whether it be an independent, trust, or non-self-governing territory, or under any other limitation of sovereignty.

ARTICLE 3

Everyone has the right to *life, liberty, and security of person.*

ARTICLE 4

No one shall be held in *slavery or servitude;* slavery and the slave trade shall be prohibited in all their forms.

ARTICLE 5

No one shall be subjected to torture or to *cruel, inhuman, or degrading treatment* or punishment.

ARTICLE 6

Everyone has the right to *recognition everywhere as a person before the law.*

ARTICLE 7

All are equal before the law and are entitled without any discrimination to *equal protection of the law.* All are entitled to equal protection against any discrimination in violation of this declaration and against any incitement to such discrimination.

ARTICLE 8

Everyone has the right to an *effective remedy by the competent national tribunals* for acts violating the fundamental rights granted him by the Constitution or by law.

ARTICLE 9

No one shall be subjected to *arbitrary arrest, detention, or exile.*

ARTICLE 10

Everyone is entitled in full equality to a *fair and public hearing by an independent and impartial tribunal,* in the determination of his rights and obligations and of any criminal charge against him.

ARTICLE 11

1. Everyone charged with a penal offense has the right to be *presumed innocent until proved guilty* according to law in a *public trial* at which he has had all the *guarantees* necessary for his defense.

2. No one shall be held guilty of any penal offense on account of any act or omission which did not constitute a penal offense, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offense was committed.

ARTICLE 12

No one shall be subjected to *arbitrary interference with his private family, home, or correspondence, nor to attacks upon his honor and reputation.* Everyone has the right to the protection of the law against such interference or attacks.

ARTICLE 13

1. Everyone has the right to *freedom of movement and residence* within the borders of each state.

2. Everyone has the right to *leave any country,* including his own, and to *return* to his country.

ARTICLE 14

1. Everyone has the right to seek and to enjoy in other countries *asylum from persecution.*

2. This right may not be invoked in the case of prosecutions genuinely arising from nonpolitical crimes or from acts contrary to the purposes and principles of the United Nations.

ARTICLE 15

1. Everyone has the right to a *nationality.*

2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

ARTICLE 16

1. Men and women of full age, without any limitation due to race, nationality, or religion, have the right to *marry and to found a family.* They are entitled to *equal rights as to marriage, during marriage, and at its dissolution.*

2. Marriage shall be entered into only with the *free and full consent* of the intending spouses.

3. The *family* is the natural and fundamental group unit of society and is entitled to *protection by society and the state.*

ARTICLE 17

1. Everyone has the right to *own property* alone as well as in association with others.

2. No one shall be arbitrarily *deprived* of his property.

ARTICLE 18

Everyone has the right to *freedom of thought, conscience, and religion;* this right includes freedom to *change* his religion or belief, and freedom, either alone or in community with others and in public or private, to *manifest* his religion or belief in teaching, practice, worship, and observance.

ARTICLE 19

Everyone has the right to *freedom of opinion and expression;* this right includes freedom to hold opinions without interference and to seek, receive, and impart information and ideas through any media and regardless of frontiers.

ARTICLE 20

1. Everyone has the right to *freedom of peaceful assembly and association.*

2. No one may be compelled to belong to an association.

ARTICLE 21

1. Everyone has the right to *take part in the Government of his country,* directly or through freely chosen representatives.

2. Everyone has the right of *equal access to public service* in his country.

3. The will of the people shall be the basis of the authority of Government; this will shall be expressed in *periodic and genuine elections* which shall be by *universal and equal suffrage* and shall be held by secret vote or by equivalent *free voting procedures.*

ARTICLE 22

Everyone, as a member of society, has the right to *social security* and is entitled to the realization, through national effort and international co-operation and in accordance with the organization and resources of each state, of the *economic, social, and cultural rights indispensable for his dignity and the free development of his personality.*

ARTICLE 23

1. Everyone has the right to *work,* to *free choice of employment, to just and favorable conditions of work and to protection against unemployment.*

2. Everyone, without any discrimination, has the right to *equal pay for equal work.*

3. Everyone who works has the right to *just and favorable remuneration,* insuring for himself and his family an *existence worthy of human dignity,* and supplemented, if necessary, by *other means of social protection.*

4. Everyone has the right to *form and to join trade unions* for the protection of his interests.

ARTICLE 24

Everyone has the right to *rest and leisure,* including reasonable *limitation of working hours* and periodic *holidays with pay.*

ARTICLE 25

1. Everyone has the right to a *standard of living adequate for the health and well-being of himself and of his family,* including *food, clothing, housing, and medical care* and *necessary social services,* and the right to *security in the event of unemployment, sickness, disability, widowhood, old age, or other lack of livelihood in circumstances beyond his control.*

2. *Motherhood and childhood* are entitled to special care and assistance. *All* children, whether born in or out of wedlock, shall enjoy the same *social protection.*

ARTICLE 26

1. Everyone has the right to *education.* Education shall be *free,* at least in the elementary and fundamental stages. Elementary education shall be *compulsory.* Technical and professional education shall be made generally available, and *higher education* shall be *equally accessible* to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms, it *shall promote understanding, tolerance, and friendship* among all nations, racial or religious groups, and shall further the activities of the United Nations for the *maintenance of peace.*

3. Parents have a prior right to choose the kind of education that shall be given to their children.

ARTICLE 27

1. Everyone has the right freely to *participate in the cultural life of the community,* to enjoy the arts and to share in scientific advancement and its benefits.

2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary, or artistic production of which he is the author.

ARTICLE 28

Everyone is entitled to a *social and international* order in which the rights and freedoms set forth in this declaration can be fully realized.

ARTICLE 29

1. Everyone has *duties to the community* in which alone the free and full development of his personality is possible.

2. In the exercise of his rights and freedoms, everyone shall be subject only to such *limitations* as are prescribed by law solely for the purpose of securing *due recognition and respect for the rights and freedoms of others* and of meeting the just requirements of morality, public order, and the general welfare in a democratic society.

3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

ARTICLE 30

Nothing in this declaration may be interpreted as implying for any states, groups, or persons, any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms prescribed therein.

Introducing Mrs. C. C. Long

By MRS. FRANK G. BELL

Mrs. C. C. Long

As CHAIRMAN of the Committee on Literature and Publications, it is my high privilege to present to the members of the Woman's Society of Christian Service, and particularly to the secretaries of Literature and Publications, our new Circulation Manager, Mrs. C. C. Long. Mrs. Long is not unknown to you, since she has served for the past two years as associate to Miss Henrietta Gibson, Treasurer of the Woman's Division of Christian Service.

The growth of the work at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, as evidenced by a 153-per-cent increase in receipts during the quadrennium, has necessitated a rearrangement of responsibility for the work there. On recommendation of the Committee of Literature and Publications to the Woman's Division of Christian Service, Mrs. E. LeRoy Stiffler was given the title, with the attendant duties, of Publication and Business Manager of THE METHODIST WOMAN and of the literature published at Literature Headquarters. To Mrs. C. C. Long was delegated the responsibilities of Circulation Manager of the same.

In this office Mrs. Long is not only responsible for the promotion of sales of literature and the increase in subscriptions to THE METHODIST WOMAN, but she is also charged with the direction of the work of the Secretaries of Literature and Publications. This latter duty will be a distinct advantage to local and district secretaries of Literature and Publications since through their corresponding conference and jurisdiction officers they will have a close tie with the Cincinnati office.

The literature of the Woman's Division of Christian Service produced through the editorial department is of the highest type both in format and content, and its availability and use will be greatly facilitated and stimulated under Mrs. Long's direction. By virtue of her extensive experience in the field of education, her charm of personality, and her ability as a public speaker, she will be a valuable asset to any conference and jurisdiction program.

The Committee on Literature and Publications is grateful to Miss Gibson for releasing her from the duties of the Treasurer's office in the interest of the promotion of our literature. We welcome Mrs. Long most heartily into her new field of service.

Dear Secretaries of Literature:

My greetings to you, as I assume the duties of Circulation Manager of our Literature and Publications of the Woman's Division of Christian Service.

Realizing that we work not alone, but through the power which is abundantly supplied, I face the new task with great joy. You are my source of gratitude to our heavenly Father, as I know your devotion and consecration.

The importance of the work of the secretary of Literature is great. The splendid materials made available by our Editors, now become your responsibility. Women who read, formulate constructive ideas of action. We need the almost forgotten quality of sagacity, which embodies in its possessor the effects of prudence, temperance, and justice. A Christian life is the soil of values that are more than material. This soil needs cultivation and gives promise of profitable returns in the fundamental soundness and stability of all of life.

Our privilege is to make THE METHODIST WOMAN and WORLD OUTLOOK, together with all literature handled by our headquarters and distributing offices, come alive by wide use.

I face the future assured that together we shall serve to our utmost capacity.

Sincerely yours,

RUTH A. LONG.

Books for Lenten Reading

The Lord's Prayer Worship Services. The aim of each service is to help the individual weigh her inner thoughts, attitudes, and motives in the light of this prayer of our Lord. 10 cents.

Love's Incense. Stewardship Service of Worship. Pathways to a larger giving of one's life and a Christian use of money and other material possessions in Christian living. 10 cents.

Christ's Way of Radiant Joy, by Esther Turner Wellman. A service of worship, including five meditations for a retreat. A true "Center of Light." A guide to daily periods of prayer, which enable us to keep our lives free of clutter, so that they may be masterpieces in the art of living. 15 cents.

Man's Search for God, by Charles May Cunningham. Devotional studies from the Old Testament. "A sincere study and practice of the Word of God is a great transforming agency." So states the author. We feel this small volume serves as a splendid and profitable guide to that study and practice. 60 cents.

Newness of Life, by Estelle C. Carver. The approved spiritual life study book. Those who study this book prayerfully should find a source of strength that will bring newness of life. 50 cents.

A Guide on Newness of Life, by Mrs. Marie Welles Clapp. A helpful study for use with the book, *Newness of Life.* 15 cents.

Day Apart Service. Theme, Growing in Grace. This service is based largely on *Newness of Life,* by Estelle C. Carver. Useful for individual meditation in order to more fully participate in these precious moments. 2 cents each; 6 for 10 cents.

Great Prayers of the Bible, by Dr. Charles M. Laymon. Perfect for private devotions as well as group study. 45 cents.

Prayer Calendar, 1949. A must for every woman if she would have a part as prayer partner in undergirding the work of the Division. 25 cents.

The Estelle Haskin Memorial Service. Not only a beautiful tribute to a perfect life, but also a pattern for memorial services in local, district, and conference societies. 25 cents.

The books on this list are available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

Protestantism is Filling the Vacuum in Latin America

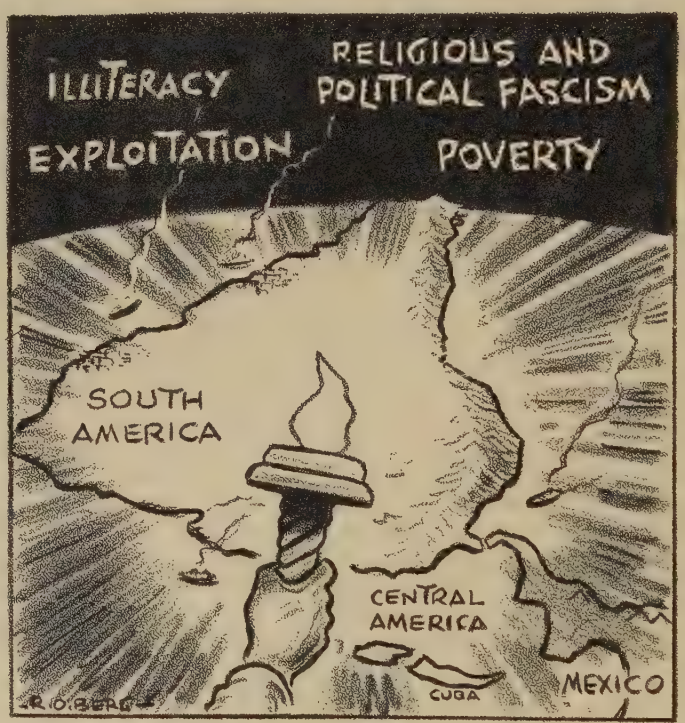
(*Continued from page 5*)

Seminary in Buenos Aires is the largest and has the highest educational background in the history of the institution. For lack of room only seventeen could be accepted.

Personal Evangelism

There is an upsurge of this vital element in our work as missionaries and national teachers see that students who do not know Jesus Christ as their personal Saviour go out from our schools lacking real power for good living. In some schools voluntary classes in Bible study and personal Christian living are springing up. The girls themselves ask for this personal teaching beyond what they can receive in the crowded Bible classes. One girl tells another and the group grows and becomes self-perpetuating. As a result, the girls are coming out boldly and joining The Methodist Church, a stand that takes courage in a traditionally Catholic community.

A significant step was taken in Uruguay when the bishop appointed Miss Violeta Cavallero —deaconess, evangelist, Crusade scholar—upon her return from two years of study at Scarritt, as head of the Bible teaching and religious activities in Crandon Institute, Montevideo. There was at first some remonstrance on the part of the church that so successful an evangelist should be appointed to a school, but it was quickly realized that this move will bring church and school closer together. In the early weeks of her new assignment, Miss Cavallero outlined her work: "Weekly I meet all Bible teachers to discuss our plans and methods. Then I attend different Bible classes and supervise teaching on the spot. Every morning I set aside two hours when teachers and students may come to me for personal interviews on their problems. I write a monthly letter to all our Bible teachers, trying to pass on general items on teaching as well as spiritual advice and inspiration. To a postgraduate group, I teach Bible in relation to our present-day problems, and I also teach Bible to our juniors and seniors. But my work within the school is not my only privilege. I am, of course, helping in our churches, writing for church papers, broadcasting over the radio, and speaking to many groups."



New Buildings

With the growth of the work comes demand for more space. Lack of funds does not permit much along this line, but in a few strategic spots expansion goes on. This year has witnessed at Colegio Buenavista, Havana, the erection of a new unit providing twelve classrooms. Twenty thousand dollars was raised from friends in Cuba and $17,500 was given by the Division. Colegio Hijas de Allende, in Pachua, Mexico, has a fine new building providing classrooms and dormitory. In Rio the People's Central Institute is expanding its facilities with the renovation and enlargement of an old building into a splendid edifice named the Tucker Building, honoring Dr. Hugh C. Tucker, founder of the institute. The Division gave $25,000 and a local campaign brought in $33,000. At Crandon Institute, in Montevideo, the new primary building, Reid Hall, was opened in March. Funds are lacking to complete this building whose third floor remains a skeleton to be finished later. In Cuba, at Santa Rosa, the completed residence and social center provides a fine working unit in this rural enterprise; at Herradura, a residence was given by the governor of the province and the Woman's Division of Christian Service missionary has been transferred there from Pinar del Rio; at Omaja, the erection of a social hall provides space for classes, community activities.

In Bennett College, Rio de Janeiro, additional land has been bought to make possible further expansion. The pity was the funds were available to purchase only one-third of the adjoining lot offered to the college. In future years the loss of that land may be attributed to lack of vision, when in reality the only reason for the smaller purchase was lack of dollars.

Over against construction there has been sad destruction. At Colegio Palmore, Chihuahua, Mexico, the student hostel and part of a classroom building were damaged by fire. In September the disastrous hurricane that swept over Matanzas, Cuba, brought destruction to Colegio Irene Toland and the Union Theological Seminary. Thousands of dollars will be required to cover these damages and make the buildings again habitable.

By MRS. ELOISE A. WOOLEVER *Executive Secretary, Woman's Section, Division of Education and Cultivation*

The Circuit and Larger Parish Society

THERE are thousands of circuits and larger parishes in American Methodism. Because The Methodist Church is so largely a rural church, these circuits and larger parishes are an important part of the denominational strength.

In the Woman's Division of Christian Service it has been the understanding that if one or more of the churches in a circuit had a Woman's Society of Christian Service the circuit was said to be "organized."

At the recent annual meeting of the Woman's Division it was voted that to be an "organized circuit" there must be a society or a circle, or at least an individual member of the society in every one of the churches in the circuit or larger parish.

Many societies of this kind are being formed. A description by the Promotion Secretary of the plan as used in one conference follows:

"The women of all the churches are called together by the pastor at the most central point. The pastor convenes the meeting. Prior to this date, conversations have been held in each point of the charge so that the women understand the general idea and are willing to co-operate. If held in the daytime each is asked to bring something for a 'pot-luck lunch with hot drinks served by the hostess church. If in the evening, the hostess church serves light refreshments.

"A nominating committee is appointed which represents all the various churches. This group suggests a few officers. The barest skeleton of officers is first proposed. The group decides just how many they need and can secure. Usually, I am amazed at how much they really think can be attempted.

"The date of the meeting arrives and the folks assemble. First there is an 'ice-breaker' to make the women feel welcome if they are strangers; the hostess church or pastor's wife plans this. The pastor opens the meeting with song, prayer, and simple statement of purpose, and then turns it over to one of the ladies, or to the district or conference officer there, who acts as temporary chairman. Usually I have been that one and it adds official significance, and of course, I am in a position to answer the very many questions which arise.

"The organization plan is this: There is one general society made up of the women of the parish churches, each church being a *circle* of the general society. Each chooses its own leader or 'president.' Each local church is given the privilege of emphasizing the thing they like best. One may favor local work, having been a 'Ladies' Aid.'

"One local church may wish a missionary project, another youth work, and one has a grand children's group which they sponsor in a big way.

"The plan is for the general society to have a meeting every month, or at least every two months, and the local groups each month. Due to long-established traditions, these local groups are not ready at first to make a pledge, so we stress an offering at each general meeting which will all go for missions and which constitutes their pledge. This will give them a basis for a regular pledge the next year.

"We stress THE METHODIST WOMAN and other materials for help. I suggested that each circle major on one type of program and material and then when they meet together share their information and make an 'Exchange Program.'

"One will take a program from THE METHODIST WOMAN, another WORLD OUTLOOK, another the Program Packet. All will use the theme of the year.

"It is surprising the number of members they are finding in their respective towns, just because there is something special and *big*, to go to each meeting.

"So with members, money gifts, and Woman's Division of Christian Service material which they are using, we are in hopes of developing strong parish societies."

Ten Ways to Make a Woman's Society Live

Some months ago we quoted an article entitled, "Ten Ways to Kill Our Woman's Society of Christian Service Meeting." Since then two members have sent us the opposite picture. We recommend these "Ten Ways to Make a Woman's Society Live."

From Mrs. J. Clark Olmsted, of New York, comes this:

1. Attend every meeting, when possible.
2. Always be on time.
3. Co-operate with the president to the best of your ability.
4. Tithe—and you will have no trouble raising money.
5. If asked to take office, do not refuse.
6. Do not criticize unless you have something to offer that is constructive.
7. Attend the district and conference meetings as often as possible.
8. Make a special effort to get new members and urge all members to take THE METHODIST WOMAN and WORLD OUTLOOK.
9. Be enthusiastic and anxious for the welfare of the society.
10. Never attend a meeting without offering a prayer for its success.

Mrs. J. S. Renken, of Kansas City, Missouri, sends the following:

1. Make plans in advance to set apart *that* day for your soul's refreshment.
2. Leave your breakfast dishes, if necessary, to arrive *before* the time set, calm and unhurried and eager.
3. If the day is gloomy, the more anxious you should be to make a contribution by your presence and ideas.
4. Be lavish with your praise for the officers and other members; remember the happy feeling appreciation of your efforts gives you.
5. If you see a need and feel humbly that you can fill that need, with God's help, make a try with some job.
6. "Blessed are they who can play second fiddle with enthusiasm." (Roy L. Smith.)
7. Be open-minded, tolerant in your opinion; if overruled, be co-operative with the decision of the group.
8. Do not only that which is necessary *willingly*, but more, for thereby comes the warm glow of joy within.
9. Give your money along with your service and remember bills are due each month.
10. Feel a personal obligation to tell other women of the meeting; contact one each time and call for her if possible.

By ELIZABETH STINSON, *Secretary*

Invisable Means of Support

"I have seen the travail which God hath given to the sons of men . . . . he hath set eternity in their heart."

"It is not wisdom to be only wise
And on the inward vision close the eyes."

George Santayana concludes his sonnet, "O World, thou choosest not the better part," from which the lines quoted above were taken, with an entreaty that the tender light of faith may shine

"By which alone the mortal heart is led
Unto the thinking of the thought divine."

How can members of the Woman's Society of Christian Service learn to think the thought divine, find the hope necessary for hearts in which eternity has been set, secure those "invisible means of support" by which mortal spirits live?

To all mankind Jesus said:
"Seek and ye shall find."
"I am the light . . . . he that followeth me . . . . shall have the light of life."

Witnesses to confirm the truth of these statements are not lacking. The pages of literature "leap with celestial fire from the breasts of great spirits" who have found the light of life.

If every circle member of the Woman's Society of Christian Service could, through individual or group meditation and study, during this Lenten season, become familiar with one of these witnesses who have spoken through the centuries, how incomparably richer life would be. There are circles which would find it possible to read together one of the classical devotional writings.

Little Flowers of St. Francis, inspired by Francis of Assisi, has long been a favorite. Many of you are doubtless familiar with the prayer of St. Francis given below:

"Lord, make me a channel of thy peace
That where there is hatred
I may bring love,
That where there is wrong
I may bring the spirit of forgiveness,
That where there is discord
I may bring harmony,
That where there is error
I may bring truth,
That where there is despair
I may bring hope,
That where there are shadows
I may bring light,
That where there is sadness
I may bring joy.
"Lord, grant that I may seek rather
To comfort—than to be comforted;
To understand—than to be understood;
To love—rather than to be loved;
"For it is by giving that one receives;
It is by self-forgetting that one finds;
It is by forgiving that one is forgiven;
It is by dying that one awakens to eternal life."

Another is *The Imitation of Christ,* by Thomas à Kempis (1380-1471). This classic has been edited thousands of times. Written in a monastic world, it has been the most popular manual of its kind in the Protestant world. In it are lyric reaffirmations of love, humility, generosity. This author is skilled in conveying genuinely Christian moods. Books II and III contain the most lyric and psalm-like sections, and from these many petitions have found their way into classic collections of prayers.

Of the excellence of devotion, Francis de Sales (1567-1622) in his *Introduction to the Devout Life,* says:

"So devotion is the real spiritual sweetness which takes away all bitterness from mortifications; and prevents consolations from disagreeing with the soul; it cures the poor of sadness, and the rich of presumption; it keeps the oppressed from feeling desolate, and the prosperous from insolence; it averts sadness from the lonely, and dissipation from social life; it is as warmth in winter and refreshing dew in summer." . . . .

When Brother Lawrence (1611-1691) at the age of fifty was admitted into the monastery of the Carmelite friars in Paris, he asked for and got the job he disliked most —cooking and scrubbing in the kitchen. He wanted, he said, "to be able to smart for his faults." When he died thirty years later, he left behind, unknowingly, a literary legacy which shows how, little by little, he turned his kitchen into a shrine and his work into prayer.

In the second conversation of his little classic, *The Practice of the Presence of God,* one finds his witness:

"That he had been long troubled in mind from a sure belief that he was lost, and that all the men in the world could not have persuaded him to the contrary; but that he had thus reasoned with himself about it: 'I engaged in a religious life only for the love of God, and I have endeavored to act only for Him; whatever becomes of me, whether I be lost or saved, I will always continue to act purely for the love of God.'"

"He was never hasty nor loitering, but did each thing in its season, with an even, uninterrupted composure and tranquillity of spirit. 'The time of business,' said he, 'does not differ from the time of prayer, and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the Blessed Sacrament.'"

Space is lacking to tell of Augustine, Jeremy Taylor, John Woolman, John Wesley, Evelyn Underhill, Thomas Kelly, Rufus Jones, E. Stanley Jones, Douglas Steere, Frank Laubach, Kagawa, and a host of others from whose steady flame one may receive light and warmth and assurance.

Will the women of Methodism approach Good Friday and Easter with an inward vision—the tender light of faith brightly shining—by reason of having shared the loveliness which prophetic men and women have seen in and beyond this material world?

"A good book is the precious life-blood of a master spirit."

By MARION LELA NORRIS, *Secretary*

Know Your New Standing Committee

THE Standing Committee of the Wesleyan Service Guild is made up of three sets of members in groups of six. The six jurisdiction Guild secretaries elected to their jurisdiction offices by the jurisdiction Guild, or the members of the jurisdiction Guild committee, make up one group.

A second group are the six members of the Woman's Division elected each quadrennium by the Division at the organization meeting.

The final group consists of the six Guild members at large elected at the organization meeting by the foregoing twelve members.

At Buck Hill Falls last December 11 and 12, the six jurisdiction Guild secretaries met with the six newly elected Division members to organize the committee to elect the chairman for the quadrennium, and to elect the six Guild members at large. Names for members at large had been previously recommended by jurisdictions, conferences, and individuals.

Below will be found some thumb-nail sketches of these "high-up Guilders" who will sit in executive sessions this quadrennium to help and build the program.

Mrs. Florence Reeves is jurisdiction Guild secretary in the Northeastern Jurisdiction, and has an associate, Miss Eleanor Clarkson. Mrs. Reeves, formerly a missionary in Italy and in Bulgaria where she was principal of the Girls' School in Lovetch, specialized in religious art, and is now devoting all her vocational time to this field. Mrs. Reeves lives in Brooklyn. Miss Eleanor Clarkson is field director of the Division of Reader Research of McCall Corporation, 230 Park Avenue, New York, N. Y.

Mrs. Allegra Taylor is the newly elected jurisdiction Guild secretary in the Central Jurisdiction, succeeding Mrs. Myrtle Thomas. Her profession is teaching, and she is located in Baltimore, Maryland. She was formerly Washington Conference Guild secretary, and brings to her work enthusiasm and experience in Guild work.

Mrs. Blanche Hughes was elected a few months ago to succeed Mrs. Gladys Warden as jurisdiction Guild secretary in the Southeastern Jurisdiction. Mrs. Hughes came to this office very well equipped from her work as conference Guild secretary in the Kentucky Conference. She is in business with her husband in Louisa, Kentucky.

Miss Audrey Wright, North Central Jurisdiction Guild secretary who succeeds Miss Sylva Snedaker, has had long experience in Guild work, first as local unit president, later as district Guild secretary, and recently as Guild secretary in North-East Ohio Conference. Miss Wright teaches in the high school in Mt. Vernon where she is also dean of women.

Mrs. Alma Riley was elected this past summer in the South Central Jurisdiction, to succeed Mrs. Roxa Dismukes. Mrs. Riley has completed a successful term as conference Guild secretary in the Texas Conference. She is a business woman, secretary to her son in Houston, Texas, who has made available a car for his mother's avocation, and adjusts her schedule to her Guild engagements.

Mrs. Mariam Burdo is the Western Jurisdiction Guild secretary. She was elected two years ago. Mrs. Burdo has had wide experience in both Woman's Society and Guild. She is in business as assistant to her father who has a ranch at Sebastopol, California, and her husband who is a veterinarian.

The Woman's Division members start their work with the Guild from different vantage points of interest and experience, thus being able to make larger contributions to the total needs and work of the Guild.

Mrs. David M. Ensell, of Pittsburgh, as president of the Pittsburgh Conference Woman's Society comes from the Northeastern Jurisdiction. She has always been interested in the Guild and active in helping to promote its growth. In this great industrial center she is looking forward keenly to enlisting many new members in the Guild from various vocational streams of life.

Miss Juliet Jameson Poynter, of Shelbyville, Kentucky, retired president of Science Hill School, Shelbyville, Kentucky, one of the five women's college preparatory schools of the South, founded by her parents. Miss Poynter is Christian Social Relations secretary of Kentucky Conference.

Mrs. J. Ernest Wilkins, of Chicago, from the Central Jurisdiction, is president of Lexington Conference, and has two fine Guilds in her church, in Chicago, St. Marks. She is very anxious to see more of the employed women of her jurisdiction become active in the Guild. Her husband is an attorney.

Mrs. Jesse W. Bunch, as widow of a Methodist minister and district superintendent, as well as Spiritual Life secretary of the Western Jurisdiction, has had long and wide contacts with local units of the Guild. She has taken leadership in several Guild Week Ends in her own and neighboring conferences. Mrs. Bunch lives in Forest Grove, Oregon.

Mrs. Roxa Dismukes, of Lincoln, Oklahoma, the first Guild member to be elected to the Board of Missions, started her work with the Guild after unification as local unit president. She moved then to the office of conference Guild secretary, and for the past quadrennium has been a jurisdiction Guild secretary. Mrs. Dismukes has been a member of the program committee for the South Central Guild Week Ends since their inception in 1941, and has been responsible to a large degree for the remarkable development of the Guild in that jurisdiction.

Mrs. Charles W. Mead, of Omaha, was chairman of the Standing Committee for the past quadrennium. Because of the service she has rendered the Guild in its Expansion Program the previous Standing Committee requested that the Division re-elect her. At the Guild organization meeting she was unanimously elected chairman for this quadrennium, and the Guild can look forward to good progress in the Advance program under her enthusiastic leadership.

Of the six Guild members at large, three who were elected have served previously. Miss Hazel Drew, a business woman of Bradford, Pennsylvania, the Northeastern Jurisdiction, was formerly Guild secretary in Genesee Conference.

Mrs. Gladys Warden and Miss Sylva Snedaker were jurisdiction Guild secretaries in the Southeastern and the North Central Jurisdictions, respectively. Mrs. Warden is assistant to the minister of her church in Memphis, Tennessee, and Miss Snedaker is with the agricultural department of the government in Chicago. The experience of both of these women will be of great value in the new Standing Committee.

Mrs. Velma Jeter, a teacher in Orange, Texas, represents the Central Jurisdiction. She has been very successful, first as a local unit president and then as district Guild secretary, and brings much practical experience in the Guild work.

Miss Mary Moody has for several years done excellent work as conference Guild secretary in the Texas Conference of the South Central Jurisdiction. Since Miss Moody commands her own time in her insurance business, she has been able on the side to cover many miles in her car on behalf of the Guild.

Miss Dotha Varker, of Yakima, Washington, comes from the Western Jurisdiction. Though Guild work is one of her more recent avocations, she came to it well prepared through her experience as executive secretary in the Y.W.C.A. Miss Varker is an excellent conference Guild secretary in the Pacific Northwest Conference.

Recommendations in Children's Work

By RUBY VAN HOOSER, *Secretary of Children's Work*

THE following recommendations in regard to Children's Work were approved by the Woman's Division of Christian Service in its annual meeting at Buck Hill Falls, Pennsylvania, December, 1948. They will be of special interest to all secretaries of Children's Work:

"Because of our concern that, in the process of building a Christian World Community, the importance of the missionary education of children and youth be stressed together with the missionary education of adults,

"We recommend that each year in all jurisdiction and conference schools of the Woman's Society of Christian Service the secretary of Missionary Education and Service of the jurisdiction or conference be requested to present to those attending the school the current missionary materials for use with children and youth as well as those for use with adults. It is felt that there is a special need for the secretary indicated to assume this responsibility at such times as the jurisdiction or conference secretaries of children's and youth work may not be present at the school.

"Since it has been recognized that the secretary of Children's Work in the local church should be a worker in the children's division of the church school,

"We recommend that the Nominating Committee of the Woman's Society of Christian Service consult with the Council of Children's Workers in the church school as to a nominee for the office of secretary of Children's Work.

"In a church where the Council of Children's Workers has not been organized, we recommend that the Nominating Committee consult with the workers in the children's division of the church school as to a nominee for the office.

"We recommend that in the fall of 1949, a definite place be given for the presentation of Children's Work in the educational seminars of the Woman's Society of Christian Service, following the study of this emphasis in the jurisdiction Schools of Missions and Christian Service."

Friendship Square

(*Continued from page 17*)

In the early part of the century South El Paso was populated with Mexicans who had come across the Rio Grande in search of better things than they had found in Mexico. Friends they found few; but Mrs. Rose Gregory Houchen, a Methodist woman of great vision and love, left a thousand dollars in her will, for the establishment of work among them. A home for working girls was established. Soon settlement work took its place, with Miss Emma Brandeberry as the first superintendent. People met for worship at the settlement and the El Buen Pastor Church was created. In 1918 the people asked for health work; as a result there now stands the Freeman Clinic and Newark Maternity Hospital. In 1947 the Day Nursery was opened as a result of Miss Little's faith and hard work, backed by the prayers and gifts of friends. Today the work covers a block which we call "Friendship Square."

Lopez-Morrill Photo Service

Miss Rickford, superintendent, Freeman Clinic and Newark Conference Hospital, El Paso, Texas

Friendship Square is a real community center. About three hundred people, primarily women and children, go in and out of its doors daily. Here joys and sorrows are shared, laughter and tears comingle, and hope and discouragement are encountered as we unite in praying that the scratches may become deeper, the seed more hardy, and the harvest more abundant.

PROGRAM SUGGESTIONS FOR APRIL

By MRS. H. W. BLAND DETWILER

Light in Latin America

"How far that little candle throws his beams! . . . ." Read the program material for April and you, too, will want to say these lines. Our clear-cut material comes from the pen of our capable and beloved Miss Elizabeth M. Lee. No one has had more firsthand knowledge of that field than has she. With her deep understanding of the problems and responsibilities, she rightfully administers the needs of that area for us.

Tragic as it may seem, there are still folks in every church who see no reason for work away from home. April study is one of the concrete answers given in six forms, to the age-old question. This month again presses hard on our hearts. The word is *urgency!* Now is the time! Now is the time in Latin America! God may never give us such an opportunity again. All across my program book I have written, "*While* they cry, we *must* answer!" (See *Program Material,** page 115.) See also articles in this issue on Latin America.

I. INVITATIONS. (1) If you will turn to *Program Material,** page 118, you may make a very attractive post-card invitation. Sample card:

Will you come representing our
W. S. C. S. at work in
Union Theological Seminary,
Buenos Aires, Argentina?
Please wear this card to the meeting.
Time Place Date

If your society is large enough use all forty-four types of work. If larger make two or three of a kind. If smaller choose the ones you like best. (2) Sombreros or Inca water bottles are attractive, too. (3) Certainly any type of invitation suggesting "light" would be most appropriate. (4) Excellent, too, would be the use of a cross. Include on it a Scripture verse, "I, if I be lifted up. . . . ."

II. ATMOSPHERE. Appropriate Latin-American music by record or instrument. A hymn of one of the republics. Curios, lovely pictures, shawls, sombreros, etc. Special lights by which stand small cards on which are printed the different ways light is shining in Latin America: Light from Evangelical schools, etc. (See *Program Material,** page 110.)

III. PROGRAM. Be different—arrest attention—make the whole program throb with the power of the Christian message! "What is Latin America?" Present by using a large map of the world. Draw with a heavy crayon around Latin-American countries, or have countries of Latin America cut apart and replaced at the mention of each country. Next, use very briefly the suggestions found in "The Cross in Latin America" (page 109). While this is being given, soft background music of "Were You There?" may be played. After the speaker has finished, the soloist, without a break in the music, should sing, "Were You There?" This may be followed by a brief statement from someone in the audience: "The Christian Faith in Latin America." (*Program Material,** page 109.)

From this point on, the program may become pointedly dramatic, with much informational value. Out of a large frame or book might step a Processional of Women, each stating a fact or carrying a placard bearing interesting figures, such as: First woman—"Father Considine deplores the fact that there is only one priest for every 6,000 people" (page 109). She comes out in the frame and goes to extreme right of platform. Second woman—"In 1940 census taken in Brazil," etc. (page 110). Following this statement, she looks directly at the audience and says, "Is there a girl or a boy in your home, church-school class, or church who will prepare for Christian work in this great field of opportunity?" She steps to the extreme left of the platform. Next, a "teacher" and a "father" carrying a desk, appear. Several young people might come through the frame, laughing gaily, and make conversation about ULAJE Material at top of page 111. This idea may be continued in music, speaking, and charts through each one of the five lights that shine in Latin America. Surely the *Voz Missionaria* should be played up, and after this record of the women in Latin America is shown, the time for subscriptions to our own THE METHODIST WOMAN should be given a spot.

There is such an appealing emphasis under "Other Lights Must Shine More Brightly." The frame or book may be dimly lighted. A person dressed as a doctor or a nurse may present the call for Healing: "One-half of the people of Latin America are sick . . . ." (page 113). A long pause after the first question is asked under "light of literacy" (page 114).

"Light of the radio" might come as two of the folks already on the platform turn on a radio and hear an appeal from the "Voice of the Andes."

The supplementary material is so excellent it should not be omitted. (If carefully planned, it can be used in from 30 to 40 minutes, with great effect.)

There are three suggestive ways to use the supplementary material: (1) By slips divide your group into small groups, "We are women preachers," etc. (see pages 115-17). After the groups are divided, have a person ready for each group and have the story told. (2) Divide groups by Latin-American countries, as on page 118. (3) If groups are very small, cut out the above material from *Program Material** and paste on cardboard; hang each clipping in a conspicuous place. Allow the small group to go to each spot and read the material silently. After every one of the above ways have been used, and the story has been presented, each group might spend a time in silent or audible prayer for one specific need, or any personality, school, or hospital, which has impressed them.

IV. FELLOWSHIP might follow this as a part of the program. Each of the above groups should mingle and exchange stories to which they have just listened. The Northeastern Jurisdiction Summer School suggests a fine list of activities for this program: (a) silver tea (using Mala which is to the Latin American what tea is in North America. Straws should be used in place of spoons. Offering to be sent for a scholarship in one of our Methodist schools); (b) grade children exchange letters with Latin-American pupils in Methodist schools; (c) Spanish stamp collection; (d) arouse interest in studying Spanish.

V. SPECIAL. What are you doing to make your group World Federation conscious?

Remember: All action is local! This peace begins with you and with me.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

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The Watch-Goat Boy. By Gertrude Jenness Rinden. Johnny, the son of a missionary family in China, becomes friendly with Lao-hu, the watch-goat boy, and through the friendship both of them make interesting discoveries. 90 cents.

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